THE

SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars

EDITED BY

MAJOR B. D. BASU, I.M.S.

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BRAHMOPANISAT-SÂRA SANGRAHA.

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Allahabad

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1916

THE

BRAHMOPANISAT-SARA SANGRAHA

TRANSLATED BY

VIDYATILAKA

PUBLISHED BY

SUDHÎNDRA NÂTHA VASU

FROM THE PÂṆINI OFFICE, BHUVANEŚWARÎ ÂŚRAMA, BAHÂDURGANJ,

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PREFACE

No apology is needed for the inclusion of the Brahmopaniṣat-Sâra Sangraha-Dîpikâ in the "Sacred Books of the Hindus" Series.

The manuscript was presented by a Daṇḍi Swâmî at *Uttara Kâśî*, popularly known there as Lât Swâmî, to a friend when he was there four years ago on his pilgrimage to *Gangotri*

It contains selections from the *Upaniṣads*, and the texts are accompanied by a *ṭîkâ*, named Dîpikâ. The commentator's name is not given in the manuscript and we have not been able to find any information from any other source.

The selection has not been printed, so far as our information goes. As the name signifies, the selection contains the essence of the *Upaniṣads*. We welcome this lucky find of the manuscript in the heart of the Himâlayas. Its publication, will be a useful addition to the literature of the Upaniṣads.

The object of the compilation is to place before the reader, in a small compass, the essence of the Upaniṣad teachings. Such a handy compendium is a desideratum in these days One of the volumes of the "Sacred Books of the Hindus," already published, is the *Bhakti-ratnâvali* That selection gives the pith of the *Bhakti Śâstra* culled from that encyclopoedic standard work the *Bhâgavata*.

The compiler of that compendium *Viṣnu Puri* has attained, by his single work, a deservedly high place among Vaiṣṇavas; and, so long as the *Bhâgavata* will flourish as the great store-house of the teachings of *Vaiṣṇava* Śâstra, the *Bhakti Ratnâvali* may be counted to have as much length of useful life and fame

The present compilation is to the Upaniṣads what the *Bhakti Ratnâvali* is to the *Bhâgavata*. It has, in about one hundred and fifty texts, culled from various Upaniṣads, given the pith of their teachings.

The modest compiler has preferred to remain anonymous. As *Viṣnu Puri* is both the compiler of the selections and the author of the *ṭîkâ*, which he named *Ratnamâlâ*, so the anonymous compiler of the Brahmopanisat-Śâra-Saṅgraha is most likely himself the author of the *ṭîkâ*, which he has named the *Dîpikâ*. The *Dîpikâ* is a lucid commentary on the texts

Unfortunately, the printing of both the text and the commentary is undertaken from a single manuscript, which was found to be incorrect and imperfect in several places And, as there was no other manuscript or printed edition procurable, the printing of the text has been carried on with the aid of the printed editions of the Upanisads. The printing of the commentary was a more difficult task Incorrect and imperfect in several places, its correction involved the exercise of much discretion. It is hoped, that the printed edition is free from the imperfections that were discovered in the manuscript.

The English translation of the texts, and the notes will, it is hoped, help the readers of the "Sacred Books of the Hindus" Series to follow the texts without much difficulty.

The translation is not a mere out and out copy taken from English renderings of the Upanisads that already exist But it is the production of the translator's independent effort to elucidate the texts with the light of the *Dîpikâ*

Notes have been attached to the translations with the same object

ERRATA.

INTRODUCTION

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INTRODUCTION.

I.

The word उपनिषद् is derived from the root सद्, with the prefixes उप and नि. The root सद् has more than one meaning When it means to destroy, the term उपनिषद् would mean that the teachings in the philosophical works so named destroy the ignorance of their students—ignorance specially in regard to the nature of *Jîva* and *Brahma*.

As the root also means to sit, the name उपनिषद् may have been given to such teachings, because they required close sittings of the disciple with his teacher (in the retreat of the forests) Hence also the sense of secret teaching Such teachings were not intended for the masses, but for the select few

The number of the Upanişads varies according to different authorities Each of the four Vedas has its particular Upanisads assigned to it. The total number, according to some estimate, is 1,180. Of these 108 have been recovered and recognised, and printed and published. The first Devanagri edition of the 108 Upanişads was, we believe, brought out by the late Tookaram Tatya, F T S of Bombay, in the Eighties of the last century. It was correctly printed and moderately priced. Since then a cheaper and very handy edition has been brought out in Bombay.

Sankarâcharya has left commentaries on the twelve principal Upanişads only. These are Iśâvasya, Kena, Katha, Prasna, Mundaka, Mândukya, Taittirîya, Aitariya, Swetâsvatara, Chhandogya and Brihadâranyaka.

There are reasons to suspect that spurious ones have been from time to time smuggled in and have passed as genuine article One such is the Allopanisad, composed, it is believed, in the time of the Mogul Emperors of India

English translations of the principal Upanişads were brought out by Dr. Roor and Râjâ Râjendralâla Mittra under the auspices of the Asiatic Society of Bengal These were collected and reprinted in a handy volume, and published by Mr. Tookaram Tatya of Bombay, the publisher of the Devanagri edition of the 108 Upanisads.

In recent times, Rai Bahadur Sris Chandra Vidyârnava, the learned and laborious Anglo-Sanskrit scholar of Allahabad, has brought out translations of the Brihadâranyaka and several other Upanişads; and they form part of the Sacred Books of the Hindus Series.

Translations in the chief vernaculars have also been and are being brought out, and the study of the Upanisads is thus being popularised in India Râjâ Râm Mohan Rày began this work of popularising the study of Upanisads in Bengal, about a hundred years ago His discourses and translations, both in English and Bengali, will be found in his collected works, published by the enterprising founders and conductors of the Panini Office publications, Bahadurganj, Allahabad.

The teaching of the *Upanisads* go by the name of *Vedanta*. *Vedanta* literally means the latter portion of the *Vedas*. The literature of *Vedanta* comes after the Samhitâ and Brâhmana portion of Vedic literature.

It may also be noted that the *Karma Kânda* is dealt with in the first part. The *Karma Kânḍa* is concerned with the ritualisms and sacrifices performed to propitiate the Deity in his various manifestations The motive of making such performances is the acquisiton of certain benefits, in the shape of the fulfilment of some desires or the expulsion of some evils. The philosophy of the *Karma Kânḍa* has its own distinct literature, and is designated *Pûrva Mîmânsa*

The other philosophy, *viz*, of *Jñâna Kânḍa*, has the name of *Uttara Mîmânsâ*, *i e*, the *latter*, coming after Pûrva Mimansâ. To the student of the history of Indian philosophy it will be an interesting study as to why the study of *Pûrva-Mîmansâ* has dwindled almost into nothing; and, on the other hand, the study of *Uttara-Mîmansâ* has prospered, not only inside Vedic India, but outside its boundaries. The reason may be briefly noted here.

Vedic ritualism is confined to the priestly classes. The privilege of the performance of *Yajñas* is exercised by the very select few. Proficiency is acquired by years of theoretical and practical work

With the gradual decline of learning and Vedic religious rites (sacrificial performances) the higher branches of the study of the *Pûrva-Mîmânsâ* has fallen into disuse For the ordinary and every day services and ceremonials, manuals have been compiled, and they serve the purpose of meeting the requirements of Hindu Society. Even in *Kâsi*, the number of scholars who have given themselves to the pursuit of the higher study of the *Pûrva Mimânsâ* may be counted at one's finger-ends.

Whereas the study of the *Uttara Mimânsâ* has not only got hold of the literary classes among the Hindus, but has interested the students of philosophy outside the ranks of Hinduism. Dealing as it does with questions of human interest in general and not of class interest only, *Uttara Mimânsâ* or Vedanta, has a fascination for every enquiring mind. It had

a charm for Dârâ, the heir to the Moghul Empire of Mohammadan India; and a European philosopher, Schopenhauer, burst into rapturous praise of the Upanisads on his happy acquaintance with it, in a Latin translation of the Persian version by the Moghul prince just named. The Vedanta has been popularised, both through the medium of Sanskrit and the Vernaculars. Numerous works have been written to help the spread of Vedanta in all the principal vernaculars of India.

The Yoga Vâsiṣṭha has done to some extent to Vedanta what the Bhâgavata has done to *Bhakti* Śâstra. Its Hindi version is very popular among the religious Sadhus of Upper India, especially in the Punjab. There it has found its readers among ladies of the higher class Hindus, as Tulsidâsa's Râmâyana elsewhere in Hindi-speaking Hindusthan.

The saints of Mahârâstra, from Jñâneśwar downwards, have rendered the same service to Vedanta in the Deccan.

In Bengal, the Nyâya philosophy and the Tântrika and Vaiṣnava Bhakti Śâstra have had their predominance for centuries, but the Upaniṣads inspired Raja Ram Mohan Roy to give to Bengal and to India the reformd mode of Divine worship, that goes by the designation of *Brâhma-Dharma*. And it was, a son of Bengal, Swami Vivekânand, a disciple of Paramahansa Râmkṛisna, who carried the flag of Vedanta to distant Chicago in America and initiated there some earnest minds into his discilpleship who followed him to the land which has given birth to Vedanta.

Southern India—the Presidency of Madras, including the Native States, has the claim to be the birth-place of modern Vedanta, inasmuch as the great expositors of the Adwaita, Viśiṣṭâdwadita, and Dwaita systems were born there. Hindu learning and Hindu thought there was not so much upset by the Mohammadan invasion from the north, its force being much spent till it reached there, and Islamic influences did not affect Hindu Society so much in Southern as it did in Northren India. Both Veda and Vedanta kept their hold firmer there than elsewhere. Vedantic study is carried through what is technically designated as the प्रस्थान त्रयी (prasthâna-trayî, the three procedures, *i.e.*, (*a*) the Upaniṣad, (*b*) the Vyaśa Sutras, (*c*) the Bhagvadgîtâ. The exposition of each of these varies according to the school of thought to which the commentator belongs.

The Principal Schools of Vedanta are.—1st—the Adwaita; 2nd—The Viśiṣṭadwaita, 3rd—Dvaita. Śri Śankarâcharya born in a Malayam-speaking district of the southernmost part of India, was the great expositor of the Adwaita system.

The great महावाक्य (Mahâvakya) सर्वं खल्विदं ब्रह्म (verily, all this is Brahma) and तत्त्वमसि (That thou art) and similar other, form the key-stone of the Adwaita system

He also promulgated the doctrine of मायावाद (Mâyâ Vâda) The illusoriness of the phenomenal world—the unreality of the manifestation of the *One*, who alone is *Real*, and the identity of the nature of the individual and Supreme Soul, is brought out very clearly in the *Adwaita* doctrine.

The Viśiṣṭâdwaita holds that Prakṛiti (the inanimate world) is as much a reality as the individual souls They form the body as though, of the Superme Brahma the Viśiṣṭâdwaita discards the मायावाद the doctrine of illusoriness) of Sankara

Śrî Râmanujâchârya, the great leader of this school, was born somewhere near Kânchipuram (modern Conjevaram), near Madras, some centuries after Śankara His followers are called Śrî Vaiṣṇavas The manifestation of Brahma, in the form of Visnu, is their deity, whom they worship, and also Râma and Krisna, the incarnations of Viṣṇu.

They accept the personality of the God they adore—endowed with supreme powers, which he exercises as Creator and Ruler. Here is a couplet from the *Vedanta-Sangraha* of Râmânuja —

वासुदेवः परं ब्रह्म कल्याणगुणसंयुतः ॥
भुवनानामुपादानं कर्त्ता जीवनियामकः ॥

Vâsudeva (Visnu) is the supreme Brahma, endowed with all the auspicious virtues. He is the material cause of the worlds He is the Creator, the Ruler (controller) of the individual living beings, *i e*, He is both the निमित्तकारणं (efficient cause) and उपादानकारण (the material cause).

Both चित् and अचित् (the animate and the inanimate creation) are a part of Him They are real, and not illusory. Brahma is *constituted* of these. Hence the name Viśiṣṭâdwaita.

The Dwaita system holds that Spirit and Matter are not one, that *Îśwara* and *Jîva* are separate entities. There is no merging of the individual souls into the Supreme Spirit, even in the state of *Mukti*. This school is also Vaiṣṇavite in its devotional propaganda. The great leader of this school is Madhvâcharya, who lived some centuries after Râmânuja. He also belonged to South India.

II.

The Brahmopanisat-Śâra-Sangraha-Dîpikâ is a small selection of some Upanisad texts, to which is attached a Sanskrit commentary by an anonymous author. Perhaps the learned compiler of the texts is himself the commentator

An English translation of the texts has been given under each text. The translation follows the *Dîpikâ*, whose exposition of the texts inclines towards the devotional side of *Brahma-vidyâ*

The *Dîpikâ's* exposition of the very first text makes it clear that the *Saguna* nature of *Brahma* was to be placed in bold relief before the Vedantic student. Nor was he content with this initial endeavour to render service to the cause of the *Saguna* form of Brahmopâsanâ He does not stop there Text No 31 preaches worship—such mental worship as a Vedantin is taught to offer—*viz*, his self sacrifice—the resignation of his little individual self to the great cosmic One, to realise that he himself has no separate entity, that the Cosmic One is the all in all

This spirit of Brahmôpâsanâ forms the key-note of the *Dîpikâ*. Of course, the identity in nature of the *Jîva* and the *Brahma* is the prominent teaching throughout, and the *summun bonum* of life is to become at one with Him And this is the goal which the human spirit yearns after. When he reaches it, he is in bliss.

To reach this goal, there are more ways than one. The temperament of the seeker after God—the capacity to comprehend the great truth varies in different individuals So, although the common object is to attain liberation from the miseries of life, which are the inevitable accompaniments of life, the method of attaining it is not one More than one method has been preached by teachers, and various schools of thought have been the outcome of different teachings Of course, all teachers accept the Vedas and the Vedânta as their Scripture to guide them. But the interpretation of the texts of the scripture differs, and each school thinks it has got the right road to reach the goal.

The divergent roads, which the different schools of thought have taken, have led some of them to opposite extremes. Take, for instance, the beliefs of the Adwaita-Vâdi and the Dwaita-Vâdi.

The former holds that the Jîva and Brahma are one and the same in their nature And as soon as the Jîva comes to realise the identity of the two, the gulf of separation is bridged.

The Dwaita-Vâdi, on the other hand, holds that such a merging of the individual consciousness into the Cosmic consciousness is impossible. And the very thought is sacrilegious. He holds that the path of devotion,

(of worship to the Lord by the devotee), of prayer, will lead to the happiness of the Jîva The school of thought to which the author of the *Dîpikâ* belongs, respects the spirit of devotion, and holds that this spirit prepares him to approach nearer and nearer till his individuality is lost and the devotee is merged in the Deity So long as the Jîva has worldly desires and ambitions to indulge in, the gulf of separation will continue to separate him from Brahma Complete union will result by the forgetfulness of self आप गवा वेर तौ शौ पावे Lose yourself then you will find the Lord is the pithy reproduction of this Vedantic teaching that finds expression in one of the hymns sung by a Sikh Guru. The path of Love leads to this forgetfulness. And the sacrifice of self at the altar of the Lord is the individual's highest worship सर्वं खल्विदं ब्रह्म "All this, verily, is Brahma" This brings the believer to love his neighbours, including the least and lowest of living beings. Altruistic regard for the good of others, to the extent of sacrificing his own good, is included in this path of Love The true Vaiṣṇava (the devotee of the Eternal Pervader) is the true Vedântin He clings to his symbol of the Deity, he sees in that symbol—whether that symbol is the Great Luminary that shines in the firmament, or the image of clay, stone or metal, whether such image represents the Deity as the Father or the Mother, or the Lord, the Bridegroom of the brides who seek their lord The individual forgets his own creature comforts—nay, his own existence as a separate being, so intense is his or her feeling. It is such forgetfulness of self that ends in the merging of the one in the other. This is the पराभक्ति (parâ bhakti the highest devotion) of the devotee to his Deity. Those whose temperament is more of विचार (the exercise of the intellect) and less of प्रेम (love)—they take to analyse the *Mahâvâkyas* (the great texts of the Vedanta) and find by the force of arguments that Jîva and Brahma are one They meditate in their cloisters, in the solitude of the forests, the unity of the individual with the Cosmos Society disturbs their meditations. They feel at one with Him when no one comes between Him and the subject of their thoughts He does not loudly repeat the name of his Beloved, like the Vaisnava, Śaiva or Śâkta devotee. He is fond of silence, of being buried in his own thoughts. May he find peace in that way Should any one quarrel with him because it is not agreeable to his own way of reaching the goal.?

The lover of his brother man, who goes to nurse the leper and dies of the infectious disease, sacrificing his life in his endeavour to do good to a fellowman, has as much title to union with the Lord as the silent ascetic, who sees Brahma all round, provided the service of the former to

his suffering neighbour did not proceed from selfishness, the love of fame, the ambition to find a high place here on the earth or in the heaven.

No, the pious service should be rendered for the sake of the Lord, for the sake of Humanity For love to His creatures, is love to the Lord. It must be pure, unselfish love This is the निष्काम कर्म्म teaching, as given in the *Gitâ* Compare text 92, quoted from Dhyânavindu Upanişad

This निष्काम कर्म्म (unselfish service), this निर्वासनचित्त (a mind free from selfish desires), is the test of a true Vedântin.

Vedânta is sometimes charged by hostile critics as a system of philosophy that corrupts the morals inasmuch as the sense of *meum* and *teum* being loosened, morality is slackened. But the accusation is misplaced A Vedântin is not to gratify his senses, so as to injure another. For such a gratification is suicidal. There is no "another" in the sight of a Vedântin. To injure another is to injure himself A severe preparatory training is a necessary qualification to Vedântic study and the leading of a Vedântic life.

This training consists in what is technically designed साधनचतुष्टय (the fourfold methods which the aspirant has to practise) and the षट् सम्पत्ति (the six excellences with which the aspirant is to be endowed).

These are enumerated in the Vedânt-sâra and other elementary treatises.

A severe ascetic training which enjoins the restraint of animalism, the indulgence and gratification of the senses, is imposed on the seeker of the knowledge of Vedânta.

यमः (Yama) and नियमः (niyama) have to be practised to chasten the life of the practical student.

The following virtues fall under the head of यम

अहिंसा (Ahimsâ)—abstaining from the infliction of injury to another.

सत्यम् (Satya)—Truth.

अस्तेय (Asteya)—Refraining from appropriation of what is not one's own.

ब्रह्मचर्य्यम् (Brahmacharya)—Chastity. Sexual purity and continence

अपरिग्रह : (Aparigraha) a vow of poverty—the refraining from receiving and possessing property except for the bare maintenance of life.

Such a moral life is to be led by one who aspires for the study of Vedanta.

In the face of it is it not preposterous to accuse Vedânta in the manner that some hostile critics have done?

Far from unloosening the moral sense, the grand techings of the Upanisads form the basis of some of the great moral commandments of the scriptures of other religions whose missionaries bring forward such an accusation against Vedânta.

For example, "Love thy neighbour as thyself" is one such commandment of the Bible. This commandment can only be justified when viewed from the light of the Vedânta To the question, why should I love my neighbour, the answer is given by Vedânta—"Because thou art the neighbour, he is no other than thyself To love him, is to love thyself." So also the commandment, "Love thy enemies," is justifiable on the same teaching of the Vedânta How else can you accept such a commandant?

It is by the aid of the grand texts of the Upanisads, such as सर्वं खल्विदं ब्रह्म and तत्त्वमसि that the principle on which such a commandment is based can be understood.

Take then, O ye seekers after truth, to the study of the Upaniṣads. And may this Essence of the Upanisads, the Brahmôpaniṣat-Sâra-Saṅgraha, Dîpîka-help you in your study!



श्रीः

श्रीगणेशाय नमः ॥

श्रीब्रह्मोपनिषत्सारसङ्ग्रहदीपिका ।

BRAHMOPANIṢAT-SÂRA-DÎPIKÂ.

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः ॥ यश्च सर्वमयो नित्यं तस्मै सर्वात्मने नमः ॥ इह खलु सर्वं खल्विदं ब्रह्म नेह नानास्ति किञ्चन ॥ पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् ॥ नारायण एवेदं सर्वं यद्भूतं यच्च भाव्यमित्यादिश्रुतिप्रतिपादितब्रह्मतत्त्वप्रद्योतक-सकलोपनिषत्सारब्रह्मविद्यासारसंग्रहश्रुतिसमुदायार्थज्ञातृबोधनाय यथामति दीपिका प्रद्योत्यते ॥ द्यां मूर्धानमिति ॥ :—

द्यां मूर्द्धानं यस्य विप्रा वदंति खं वै नाभिं सोमसूर्यौ च नेत्रे दिशः श्रोत्रे यस्य पादौ क्षितिश्च ध्यातव्योसौ सर्वभूतान्तरात्मा ॥ १ ॥

असौ प्रकाशात्मा परमेश्वरः ॥ सगुणनिर्गुणस्वरूपतया व्यवस्थित इति ॥ ध्यातव्यो निर्णेतव्यः ॥ तत्रादौ सगुणात्मानं विवृणोति॥ असौ कथंभूतः सर्वभूतान्तरात्मा ॥ सर्वभूतानि चराचरात्मकं विश्वं अतः आत्मनि देहे यस्य । असौ कः । विप्रा वेदविदः यस्य ब्रह्मणः द्यां स्वरितिमूर्द्धानं मस्तकं वदन्ति उपदिशन्ति । वदन्ति त्वनुवर्तनीयं । वै निश्चयेन खं नभ इति नाभिं । सोमसूर्य्यौ चन्द्रादित्यौ नेत्रे । दिशः श्रोत्रे कर्णौ । क्षितिश्च भूरिति यस्य पादौ वदन्ति । एवमेव चिद्रूपोत्तमाङ्गादिवर्णतया निर्गुणात्मानं वर्णयति । सर्वभूता-न्तरात्मा सर्वभूतेषु, समस्तावयवांत आत्मा चिद्रूपतया संप्रतिष्ठित इत्यर्थः । १ ।

1. They who are versed in the Vedas speak of the heavens as His head; the sun and the moon as His eyes; the quarters (north and south; east and west) as His ears; the firmament as His navel; the earth as his feet. He is to be meditated upon as the Inner Spirit of all beings.

NOTE.—In this text the Supreme Being is described both as *Saguna* and *Nirguna*, that is, as a Being, having a form and not having a form As one having a form, He is to be medidated upon as One whose head is the heavens—whose eyes are the sun and moon, &c., &c. This is a figurative description of His form

But He is also the formless One. As such an one, He is to be meditated on as the Inner Spirit that dwells within all beings The worshipper of the Divine Being has his choice to contemplate on Him as endowed with a form, a gigantic figurative form, or, having no form at all, as the indwelling spirit in all objects.

The sun and moon are His Eyes, viewed from one aspect. Viewed from the other aspect, He dwells in them as their Inner Spirit, *i e*, their lustre proceeds from His refulgence. Compare Gitâ (XV 12.) "That refulgence of the sun which illumines the world—that which is in the moon and in the fire, know it to be my light." And there are other texts to support this view *Âdityo Brahma* (The sun is Brahma). Brahma animates the Sun and is also identified with Him

Bhiṣodeti Sûryaḥ. The sun rises by His fear. When the devotee turns towards the rising sun and prays, it is not to the material orb of the luminary that he offers his prayer, but to the Indwelling Great Spirit, from whose shine the sun receives his lustre.

The identification of the two—the material orb and the Divine Lighter of the orb—has led to sun worship. The sun has a place in the pantheon of the five Gods (Panchâyatanâ) Texts, such as *Sûrya atmâ jagatastasthuṭaṣya* (the sun is the animating spirit of the moveable and immovable objects), are recited in the daily Sandhyâ prayers of the Brâhmanas. The sun becomes the *Pratika* (the symbol of Brahma). And Saguna worship has thus found support in this scriptural text.

So, too, the *Nirguna* aspect of the Deity. The Supreme Being pervades in all, as the Indwelling Spirit in each and every object that we see. His immanence is declared in this and other texts of a like nature.

If He is immanent, He is therefore ever present He is not far from us—we are surrounded by him We are immersed in Him.

This compendium of Śruti texts has made a right beginning by presenting to the reader such an auspicious verse, dwelling on the double aspect of Brahma, the *Saguna* and the *Nirguna*.

एतदेव पुनरपि सगुणनिर्गुणात्मव्याख्यानतयाऽन्या श्रुतिर्दृढयति ।

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्य्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः ॥ वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥२॥

(मुण्डक २ । १ । ४ ।)

हि निश्चये एष सकलकविविषयो नारायणः सर्वात्मकतया वरीवर्ति। एष कथंभूतः। सर्वभूतान्तरात्मा सर्वभूतानि बीजांकुरवदंतरात्मनि हृदये यस्य। अथवा सर्वभूतेषु अंकुरबीजन्यायेन चिद्रूपं यस्य तद्यथा। अस्येति संयोजयेत्। अग्निरस्य नारायणस्य मूर्द्धा मुखं भवति। चन्द्रसूर्य्यौ चक्षुषी भवतः। दिशः श्रोत्रे श्रवणे। वेदा ऋग्यजुःसामाथर्वणाः। अस्य वाग्विवृता वचनसमुदायो भवति। वायुरस्य प्राणः। विश्वं दृश्यादृश्यात्मकं स्थावरं जगमात्मकं च जगत् अस्य हृदयं। मनःसङ्कल्पविकल्पस्वरूपं भवति। पृथिवीपातालादिसप्तपुरवती भूमिः। पद्भ्यां अस्य चरणौ भवतः। एतल्लक्षणतया सर्वं ब्रह्मेति सिद्धमिति भावः। २।

2. Fire His head. The sun and the moon His eyes. The quarters His ears The Vedas His manifested speech. The air His breath. The universe His heart. The earth (sprang) from His feet He is the Inner Spirit of all beings —Muṇḍaka, 2. 1. 4

NOTE —This text supports the preceding one. The Puruṣa is described here both as *Saguna* and *Nirguna*.

अथेदानीमस्य सर्वभूतात्मनो ब्रह्मणः पूर्वापरदिग्भागा अपि ब्रह्मैवेत्याह श्रुतिः।

ब्रह्मैव वेदममृतं पुरस्तात्पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ॥
अधश्चोर्ध्वं प्रसृतं तद्धि ब्रह्म ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥३॥

(मुण्डक २। २। ११।)

वेदं चिद्रूपं अमृतं कालाद्यपरिच्छिन्नं ब्रह्मैव पुरस्तात् अग्रतो भवति। पश्चादपि ब्रह्मैव। दक्षिणतश्च ब्रह्मैव। उत्तरतश्च ब्रह्मैव, अधश्च ब्रह्मैव। ऊर्ध्वं च ब्रह्मैव। अत्र दशदिङ्मध्येयत्प्रसृतं विस्तरः। तदपि ब्रह्मैव। हि निश्चये इदं सदसत् दृश्यादृश्यं चराचरम् स्थूलं सूक्ष्मं च विश्वमपि ब्रह्मैव। अनेन प्रकारेण ज्ञेयज्ञानं वरिष्ठं श्रेष्ठमित्यर्थः॥

3. Verily, this Brahma is before; He is behind; He is to the right; He is to the left; He is below; He is above. He is spread all round—He is the totality—the entire universe —He is the Greatest, the Supreme.—Muṇḍaka 2. 2. 11.

NOTE —Brahma is unconditioned.—कालाद्यपरिच्छिन्नम् (not limited by time &c ,&c)

इदानीं ब्रह्मणः स्वरूपविषयमाह।

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ॥
दूरात्सुदूरेण तदिहांतिके च पश्यंति हैव निहितं गुहायाम् ॥४॥

(मुण्डक ३। १। ७।)

तत्प्रसिद्धं ब्रह्म विभाति विशेषेण भासते । चकारः समुच्चयार्थः । तत्कथंभूतं बृहत्स्थूलम् । यदुक्तं वेदस्तुतौ । द्युपतय एव ते न ययुरंतमनंततया । त्वमपि यदंतराण्डनिचया ननु सावरणा इति । दिव्यं स्वर्गादिकज्ञानेन किञ्चिदनुमेयम् अतएवाचिंत्यरूपं इत्येतयाऽपरिज्ञेयविग्रहम् । सूक्ष्मात्सूक्ष्मतरम् परमाणुतोपि सूक्ष्मतरं अत्यंतसूक्ष्मम् । अथवा प्रणवोऽर्धोर्द्धमात्रातोऽप्यणु । अनेन स्वरूपमुक्तं विषयं चाह । च पुनस्तदेव ब्रह्म दूरात्सुदूरेण अत्यन्तदूरमेव विभाति विराजते । यत इन्द्रियादिभ्योपि परतरं अगोचरं वास्ति । तदेव ब्रह्म इह प्रत्यक्षम् अन्तिके समीप एव यतस्तस्य चिद्रूपस्य सन्निधानतयाऽयोऽयस्कान्तमणिवज्जीवादिदेहावस्थानं सर्वं चेष्टते । ह निश्चये । ब्रह्मविदः तदेव ब्रह्म गुहायां निहितं कलेवरराजधानीमध्ये हृदयकमलासनोपविष्टं पश्यंति तदनुमापकैः तद्विधलक्षणतया निर्णयन्तीत्यर्थः । ४ ।

4. And He shines in his heavenly immensity, , in His inconceivable form And He is also small, minuter than the minute. He is far and He is near. The Seers see Him in the cavity of their hearts.—Muṇḍaka 3. 1. 7.

NOTE.—Incomprehensible is His form and nature as being apparently contradictory. He is both big and small. He is both far and near He is invisible, and yet is seen by the Seers inside their hearts. The head is elsewhere described as His capital city where He resides, as the sovereign of a state dwells in the capital of his kingdom.

पुनरपि तस्य स्थितिमाह श्रुतिः ।

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ॥
सर्वाध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥५॥

(श्वेताश्वतर ६ । ११ ।)

तदेव ब्रह्म अकर्तृकत्वान्नपुंसकलिङ्गविषयम् कर्तृत्वाच्च पुँल्लिङ्गविषयम् । यतः अकर्त्ता च स्वभावेन कर्ता चैव स्वभावतः इति न्यायात् तदेव ब्रह्मास्ति । कथंभूतः देवः क्रीड़नकः कथं क्रीडति एक एवानेकीभूय दीव्यति । तथा चैकोहं बहुस्यामिति श्रुतेः । सर्वभूतेषु गूढ़ः अनेकदेहावरणानि कृत्वोपविष्टः । कुत्रोपविष्ट इत्यत आह सर्वव्यापी खं वत्सर्वव्यापकः । सर्वव्याप्यपि सन्कुत्र तिष्ठतीत्यत आह सर्वभूतान्तरात्मा सर्वभूतानामाब्रह्मातृणपर्य्यन्तानां सकलदेहानामंतर्बहिरनुरोमं अंतरेव तिष्ठत्यात्मा स्वरूपं यस्य । कर्म्माध्यक्ष इत्यपि पाठे तु अयमर्थः उपाधिमधिष्ठाय तद्धर्मानीक्षते इत्यध्यक्षः भूतानां तत्कर्मणां तत्फलभोगानां च साक्ष्येव भवत्यात्मा निरवयवत्वान्निष्क्रियत्वाच्च स्वयं कर्म किञ्चिन्न करोति नापि भुंक्त इत्यर्थः । सर्वाध्यक्षः सर्वजनानामध्यक्षः अधिकारी सकलमनोरज्जालम्बकः । सर्वभूताधिवासः सर्वभूतानां समस्तजगतां निवासः ननु चेदीदृग्विधं ब्रह्म तदानुलिप्तं स्यात् तस्मात्तदपि बंधनविषयमेव नेत्याह यतः साक्षी यः कश्चित्साक्षिभूतो भवेत्सोऽननुलिप्तो भवेत् तस्मान्मुक्त एव

सः॥ ननु साक्षीमात्रत्वं कथं यतः चेता चिद्रूपः। अतएव केवल अनुलेपकारणदेहादिबुद्धिपर्यवसानसकलपदार्थव्यतिरिक्तः। अतएव निर्गुणः सत्वादिगुणातीतः। चकारः समुदायार्थः॥५॥

5. One is He the Deity; He lies hidden in all objects He pervades all, He is the inner Spirit of all beings. He is the Presiding Controller He dwells in all objects. He is the Witness. He is the Perceiver (the observer) He is the Absolute—not formed of *Guṇas* (*Sattva*, *Rajas* and *Tamas*) Śwetâśwatara 6 11.

NOTE.—The text in the manuscript has सर्वाध्यक्षः — The commentary notices another reading कर्म्माध्यक्ष., which is found in the printed editions of the Śwetaśwatara Upaniṣad.

सर्वाध्यक्ष means the controller of all कर्म्माध्यक्ष means the controller of all कर्म्म (action).

By चेता we have to understand that He is an intelligent Being, not a blind force.

He is the Witness, that is an observer of the actions of others, Himself being no actor. He being केवल—separate, not mixed in the affairs of his creatures, and therefore not responsible for their actions He is *Nirguna*—not constituted of the *Gunas* (*Sattva, Rajas and Tamas*) All material objects are formed of these three *Gunas.* Not so the *Puruṣa*—the dweller in the body, (derived from पुरि शेते,) and not the Puruṣottama (the supreme spirit) He is, therefore, not subject to the influences of the *Gunas*. He is केवल—free, independent of the *Gunas*. The word कैवल्य which means liberation (मोक्ष) is derived from this word केवल This sense of the word कैवल्य is derived from the Sânkhya system of philosophy

ननु चैतद् ब्रह्म चिद्रूपादिगुणविशिष्टं तदानीं स्थूलादिशून्यान्तविश्वं कुतः प्रवृत्तन्तदाहश्रुतिद्वयम् ॥

तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि ॥
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥६॥

(मुण्डक २।१।७।)

चकार एवकारार्थः तस्मात्प्रसिद्धाद् ब्रह्मण एव देवा ब्रह्माविष्णुमहेश्वरेन्द्रवह्नियमादयः बहुधा अनेकवर्णा अनेकगतयोनंतकर्माणः संप्रसूताः समुत्पन्नाः। तथैव साध्यादिदेवमनुष्यपशुपक्षिणश्च तस्मादेव जाताः। प्राणापानावित्युपलक्षणं अण्डजादिचतुर्विधसृष्टिचेष्टार्थं प्राणापानादिदशविधो वायुस्तस्मादेव समुत्पन्नः। व्रीहियवावित्युपलक्षणं एतादृशविश्वपरिरक्षणार्थं व्रीह्यादिकं बहुविधमन्नमपि तस्मादेव जातं। च पुनः तेषां भूतानां चलप्रकृतीनामेकत्र स्थित्यर्थं बलीवर्दगोदामवत्तपः श्रद्धा सत्यं ब्रह्मचर्यादिविधिश्चैतेषां विधानं च तस्मादेव जातमित्यर्थः॥ ६॥

6. From that Deity have sprung the various gods, the classes of celestial beings called *Sâdhyâs*; men; beasts and birds, the vital airs, the cereals (rice and barley &c., &c.). From Him have sprung penance, faith, truth, the Brâhmanical life, the Śâstric ordinances Mundaka 2 1 7.

अतः समुद्रा गिरयश्च सर्वे अस्मात् स्यंदंते सिंधवः सर्वरूपाः ॥
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यंतरात्मा ॥७॥

(मुण्डक २ । १ । ९ ।)

अतो ब्रह्मणः समुद्रा अस्य जगतः परिभूषणार्थं समस्तरत्नाकराः तथैव गिरयः सुमेरुहिमाचलादयः सुवर्णाद्याकरा अस्य जनस्य व्यवहारार्थं संजाताः । अस्माद् ब्रह्मण एव सर्वरूपाः सिंधवः नाम गुणविशिष्टा गङ्गादिसरितः अस्य जगतः पापादिशोधनार्थं स्वर्लोकप्राप्त्यर्थं च स्यंदन्ते । च पुनः अतो ब्रह्मणः सर्वा ओषधयः अस्य लोकस्य दुष्कृतकर्मफलभोगयथाप्राप्तबहुविधरोगनिवृत्यर्थं समुत्पन्नाः । अस्माद् ब्रह्मण एवास्य विश्वस्य सुकृतकर्मफलभोगार्थं मधुरादिषट्रसाश्च समुत्पन्नाः । ननु तद् ब्रह्म किमत आह येन हेतुना भूतैः कारणादिकार्य्यान्तैः पदार्थैस्तिष्ठंते जीवंत इत्यर्थः । ननु तद् ब्रह्म कुत्र वर्तत इत्यत्राह । अप्रच्छिन्नस्वरूपः सर्वेषां प्राणिनामंतरात्मा हृत्कमलेऽपर्युपविष्ट इत्यभिप्रायः ॥७॥

7. From Him have sprung the seas and oceans and the mountains. From Him flow the rivers and streams of all sizes and shapes. From Him have sprung all the plants and herbs and juices and fluids. The world of matter is sustained by Him as its cause —Mundaka 2. 1. 9.

NOTE.—The above is a continuation of what is stated in the preceding text. Further elucidation of the cause and effect theory of Brahman and the phenomenal world is given in the next text.

नन्वनेन ब्रह्मणा भित्तिरागलेखनीयुतचित्रकृच्चित्रवज्जगच्चित्रमुत्पादितं किं नेत्याह श्रुतिः॥

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गात्सहस्रशः प्रभवंते सरूपाः ॥
तथाक्षराद्विविधाः सौम्यभावाः प्रजायंते तत्र चैवापियंति ॥८॥

(मुण्डक २ । १ । १ ।)

यथा सुदीप्तात् प्रकर्षेण प्रज्वलितात्पावकात् वह्नेर्विस्फुलिङ्गा अग्निकणाः सहस्रशः अनेकशः प्रभवंति जायंते कथंभूताः सरूपाः कनककङ्कणादिवन्मृद्घटादिवच्च जलोर्मिवच्च तद्रूपाः तत्रैव लीयंते चेति शेषः । हे सौम्येत्येकवचनमुपलक्षणम् । हे सत्वस्थिता लोकाः ।

तथैवाक्षरादविनाशिनो ब्रह्मतत्वात् विविधा नाना प्रकारा भावा भूतानि तद्रूपाणि प्रजायंते तत्र चैव ब्रह्मतत्त्व एव च अपियांति लीयंत इत्यर्थः ॥ ८ ॥

8. As from the intensely heated fire thousands of sparks emanate, of similar colour and size, so, O gentle disciple, various objects emerge out of the Eternal One and merge again into Him —Mundaka 2. 1. 1.

नन्वद्भुतशक्तिमद्ब्रह्म कथं ज्ञेयमित्यत्राह।

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्शुद्धे विभवत्येष आत्मा ॥९॥

(मुण्डक ३ । १ । ९ ।)

एष आत्मा प्रत्यक्षरूपः स्थूलरूपः अणुश्च सूक्ष्मतमश्च अतएवाद्भुतस्वरूपं ब्रह्म चेतसा शुद्धमनसा वेदितव्यः। यस्मिन् शुद्धमनसि प्राणः श्वासरूपो वायुः पञ्चधा प्राणापान समानोदानव्यानादिप्रकारैः संविवेशोपविष्टो भवति। यस्मिंश्च प्रजानां समस्तभूतानां-प्राणः श्वासः चित्तं शुद्धमशुद्धमतश्च उक्तं चोपनिषत्सु। मनोहि द्विविधं प्रोक्तं शुद्धंचाशुद्ध मेव च। अशुद्धं कामसंकल्पं शुद्धं कामविवर्जितमिति। सर्वशब्देन च दशविधकारणादि च ज्ञेयम् एतत्सर्वमोतप्रोतं तेनैव सर्वेषां प्रवृत्तिरिति भावः यस्मिन् विशुद्धे सति आदर्शे प्रतिविम्बमिव एष आत्मा प्रकाशस्वरूपं ब्रह्माविर्भवति प्रादुर्भवतीत्यर्थः ॥ ९ ॥

9. He, the Atma, is subtle and is perceivable by the mind. In Him enter the vital airs of five kinds, the life-breath of all living beings; so also the mind, all are merged in Him He is reflected in the pure mind, like objects that are reflected in a clear mirror. Mundak 3. 1 9.

To the enquiry, as to why is this difference in the size and shape of the evolved objects, when their cause, Brahma, is one, the answer is given as follows:

नन्वेकमेवाद्वितीयं ब्रह्मेत्यादि श्रुतिसमुदाये न ब्रह्मण एकत्वमुक्तं चेदेवं तदुच्चनीचत्वं स्थूलसूक्ष्मत्वं चास्य कथमित्यत्राह।

अग्निर्यथैको भवनं प्रविष्टो रूपं रूपं प्रतिरूपं बभूव ॥
एकस्तथा सर्वभूतांतरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

(कठवल्ली ५ । ९ ।)

यथैको अग्निर्भवनं गृहं प्रविष्टो दाहको भवेत् सदा रूपं रूपं गृहस्योच्चनीचस्थूल-सूक्ष्मस्थानान्येव रूपाणि तेषु तेषु प्रतिरूपस्तत्तदनुरूपो बभूव जायते तथैवैको नारायणः सर्वभूतान्तरात्मा सर्वभूतेषु तिष्ठमानः रूपं रूपं अंतरुदारमनस्कलया बहिश्च गजमशक-देहेषु उच्चनीचजातिषु च प्रतिरूपस्तद्रूपस्ताद्दग्रूपश्च जातो भवतीत्यर्थः ॥१०॥

10. Just as fire is one when it enters into and burns material objects and takes the shapes of the objects it enters and burns, so does also the Inner Spirit enter various objects, and appear different in shape and size.—Katha, 5 9.

To the enquiry, whether Brahma is affected by the nature of the objects through which He pervades, the answer is as follows.

ननु सर्वव्यापको नारायणस्तदानुलिप्तः स्यादेव नेत्याह श्रुतिः ।

सूर्य्यो यथासर्वलोकस्य चक्षुर्न लिप्यतेचाक्षुषैर्बाह्यदोषैः ॥
एकस्तथा सर्वभूतांतरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

(कठवल्ली ५ । ११ ।)

यथा सर्वलोकस्य चक्षुः यतश्चक्षुषामंतर्देवतारूपेण सूर्य्यो निवसति । तत्प्रकाशेन नेत्रं पश्यति अतएव सर्वलोकस्य चक्षुः सूर्यः चाक्षुषैर्नेत्रोद्भवैर्बाह्यदोषैः मांसरुधिराश्रुभिः अथवा पवित्रापवित्रपदार्थैर्न लिप्यते तथा सर्वभूतान्तरात्मैको नारायणो न लिप्यते यतः सर्वलोकानामध्यात्मिकाधिभौतिकाधिदैविकरूपेण त्रिविधेन दुःखेन बाह्यः व्यतिरिक्तो मुक्त एवेत्यर्थः ॥ ११ ॥

11. Just as the Sun—the eye of all—is not affected by the defects of the eyes of men—so the one pervading Inner Spirit of all is not affected by the troubles of the objects He pervadas.—Katha, 5 11.

To the question why is there variety in the Universe when Brahma is one, the answer is as follows:—

ननु चेदेकमेवाद्वितीयं ब्रह्म तदा स्वर्गादिकं किं पृथग्भासते इत्यत्राह श्रुतिः ।

न च दिवो देवजनो न गोप्ता न चान्तरिक्षाणि न च भूमय इमा ॥
यस्मिन्निदं सर्वमोतप्रोतं च प्रोतं तस्मादन्यन्नपरं किञ्चनास्ति ॥१२॥

(अथर्वशिर ६ ।)

दिवः स्वर्महोजनस्तपः सत्यमिति स्वर्गलोकास्तस्माद्ब्रह्मणः पृथक् न संति न च तद्गोप्ता देवजनः सत् स्वर्गादिपालको ब्रह्मादिदेवगणाः पृथगस्ति न चान्तरिक्षाणि अनेकप्रकारत्वाद्बहुवचनम् भुवो लोकः पृथगस्ति । न चेमा भूमयः सप्तपातालसहितो भूर्लोकः पृथगस्ति किन्तु यस्मिन् ब्रह्मणि सर्वमिदं सकलं चराचरं देवतिर्यगादिरूपं जगत् ओतप्रोतं-च यथा पटः सूत्रतंतुभिरोतः प्रोतश्च नानाभिधामो जायते तद्वदनेकरूपाभिधानैर्ब्रह्मैव भातीति भावः अतः कारणाद्ब्रह्मणोन्यदिदं नास्ति अथैव तस्माद् ब्रह्मणः परं किञ्चन नास्तीत्यर्थः ॥ १२ ॥

12. Brahma is not separate from the worlds variously designated, the *Mahar*, *Jana*, *Tapa*, and *Satya*. Neither are the ruling gods of these worlds separate from Brahma, nor are the several regions above and below the Earth separate from Him, nor the Earth itself. In Brahma all are interwoven. Nothing is separate from Him. Atharva Śira 6.

NOTE.—There are seven *lokas* (worlds) mentioned in the Hindu scriptures They are *Bhûr*, *Bhuvas*, *Swar*, *Mahar*, *Jana*, *Tapas* and *Satya*. Each of these is the habitation of beings fit to live. These *lokas* have their own ruling gods.

The supremacy of Brahma who pervades through all, is declared as follows:

ननु कीदृशं ब्रह्मास्तीत्यत आह ।

न तत्र सूर्य्यो भाति न चन्द्रतारकं नेमे विद्युतो भान्ति कुतोयमग्निः ॥
तमेव भांतमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१३॥

(मुण्डक २ । २ । १० ।)

सूर्य्यः तत्र स्वप्रकाशे ब्रह्मणि सूर्याग्रे दीपवत् सूर्य्यादीनामभावत्वादद्वितीयत्वाच्च न भाति । एवमेव चन्द्रोडुगणा सौदामिन्यश्च न भांति यत्र सूर्य्यादयः प्रकाशस्वरूपा न भांति तत्र दार्वाश्रितोयमग्निः कुतो भासते । तमेव भांतं तद्ब्रह्मैव भांतं प्रकाशमानं अनुपश्चात्सूर्यानुसोमवत्सर्वं सूर्यादिकं भाति । एतद्विवृतिर्यथा तस्य ब्रह्मणो भासा तेजसा सूर्यादिवत् इदं सर्वं मायारूपेणध्वांततमसा वृतं स्थावरान्तं विश्वं विभाति विभागतया भासते इत्यभिप्रायः ॥१३॥

13. The sun shines not in His presence, nor does the moon; nor do the stars; nor do lightnings flash; much less the fire. All these luminaries get their shine from His light.—Muṇḍaka 2. 2. 10.

NOTE.—As the light of the lamp is to the Sun; so is the Sun to the light of Brahma.

To the question may not these luminaries have their separate entities independent of Him, the following text gives the answer in the negative:

ननु न तद्भासयते सूर्यं इत्यनेन श्रीमद्भगवद्वाक्येन सूर्यादीनामपि तत्पृथक्सत्ता स्यादित्यनुमीयते नेत्याह श्रुतिः ।

न तस्मात्पूर्वं न परं तदास्ति न भूतं नोतभव्यं यदासीत् ॥
महत्पादेनैकमूर्ध्ना च व्याप्तं स एवेदमावरीवर्ति भूतम् ॥१४॥

(अथर्वशिर ६ ।)

तस्माद् ब्रह्मणो व्यतिरिक्तं तन्न पूर्वमासीत् परमपि तन्नास्ति स्यात् यद् ब्रह्मव्यतिरिक्तं

भूतमपि नास्ति उत भव्यं भविष्यदपि न स्यात् अत्रैतद्दृढीकरणार्थं पुनरुक्तम् । पुनः किमस्तीत्याह येन ब्रह्मणा महद्भिस्तीर्णं विश्वं पादेनैकमूर्ध्ना च अध ऊर्ध्वञ्च व्याप्तं स एवेदं भूतं संपन्नं विश्वमावरीवर्ति आसमंताद् ब्रह्मादितृणावसानं तद् ब्रह्मैव वर्तते इत्यभिप्रायः ॥ १४ ॥

14. Nothing was before Him ; nor after Him—nothing in the past, nothing in the future. This immense universe is pervaded by the measureless length of His feet and head. All that is above and all that is below, all is pervaded by Brahma.—Atharva Sira. 6.

To the question, if He pervades all, may He be not visible to all, the following is the answer

ननु सर्वं खल्विदं ब्रह्म नेह नानास्ति किंचनेति श्रुतिवाक्ये चेत् सत्यम् तदा तत्सर्वेषां दर्शनग्रहणवचनविषयं किं न जायते इत्यत्राह श्रुतिः ।

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ॥
ज्ञानप्रसादेन विशुद्धसत्वस्ततस्तुतं पश्यति निष्कलं ध्यायमानः ॥ १५ ॥

(मुंडक ३।१।८)

तद्ब्रह्म चक्षुषा न गृह्यते दृश्यते यतोदर्शनः त्रिपुटीविषयः तत्र त्रिपुट्यभावाद् दर्शनाभावः । एवमेव नापि वाचा वर्ण्यते न चान्यैर्देवैरिन्द्रियैर्ज्ञायते न तपसा नियमैः न कर्मणा नित्यनैमित्तिककर्मणा वशीक्रियते । ननु पुनस्तत्केन लभ्यत इत्यत आह ज्ञानमेव भगवत्प्रसादः तेन विशुद्धसत्वो निर्मलमनस्को मानव इति शेषः ततस्तु तस्मादनन्तरं तं श्रीभगवंतं पश्यति सर्वं खल्विदं ब्रह्मेति भासते कथंभूतः पुरुषः आदौ निष्कलं गुणातीतं ब्रह्म ध्यायमानश्चिन्तयान इत्यर्थः, तस्मादीदृग्ज्ञानी यः स परमानन्दनिमग्नः स्यादित्याह श्रुतिः ॥१५॥

15. He cannot be seen by the eye ; nor described by the tongue ; nor perceived by the presiding deities of the other senses. Nor can He be controlled or propitiated by acts of penance and austerities and virtues.

By the divine grace of knowledge, the man of pure intuition, whose *Sattva* has predominated over *Rajas* and *Tamas*, apprehends Him when he meditates on Brahma in His *Nirguṇa* form —Muṇḍaka 3. 1. 8.

NOTE.—When the cosmic consciousness. (Voiced in the *màhàvàkya* सर्वं खल्विदं ब्रह्म All this, verily, is Brahma) is awakened in the seeker then is he immersed in the bliss of Divine presence. This is the Vedāntic vision of Brahma.

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं संच विचैति सर्वम् ॥
तमीशानं वरदं देवमीड्यं निचाय्येमां शांतिमत्यंतमेति ॥१६॥

(श्वेताश्वतर ४ । ११ ।)

य एक एव योनिं योनिं सकलदेहमध्ये तिष्ठति येन हेतुना इदं सर्वं विचरति चेष्टते यः सर्वः सर्वमयो भवति तं श्रीभगवन्तं ईशानं कर्तुमकर्तुं व्याकर्तुं समर्थं वरदं देवं क्रीड़कं ईड्यं स्तुतियोग्यं निचाय्य निर्णीय इमां शांतिं द्वैतशमनेन परमेश्वरभासनेन च परमानन्द-सत्तामत्यंतं निःसीमां एति प्राप्नोति ॥१६ ॥

16 He, the One, dwells in each and every living being. In Him dwell all. Knowing Him as the Deity—the powerful Ruler, the benefactor, the worshipful God—the devotee attains absolute peace.—Śwetâśwatara, 4. 11.

The above finds support in the following :

पुनरप्येतदेव विवृणोत्यन्या श्रुतिः ।

अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् ॥
तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥१७॥

(कठवल्ली २ । २० ।)

यः परमेश्वरः अणोर्वालाग्रसहस्रभागादपि अणीयान्सूक्ष्मतरः तथा च महतो ब्रह्माण्डादपि स्थूलतमः नन्वेतादृशः परमेश्वरः क इत्यत्र आह अस्य विश्वस्य आत्मा । ननु स कुत्र वर्तते इत्यत आह जंतोः प्राणिनो गुहायां हृदयसिंहासने उपविष्टः । तमक्रतुमकर्तारं तत्त्ववित्पश्यति ईश्वरस्य कर्ता कार्यं कुतः स्यात् चेदियं त्रिगुणमयी माया सा तु मायैव तस्माद्विश्वाभावात्केवलेश्वरस्थितित्वाच्च मोहशोकावकाशो नास्तीति निश्चिनोति ततो वीतशोको निवृत्तशोकमोहः स्यात् । परमेश्वरस्य ज्ञानात्मप्रसादादात्मनो ब्रह्मणो महिमानं स्वकीयमाहात्म्यं च पश्यतीत्यर्थः ॥१७॥

17 He is smaller than the small, larger than the large ; He is the soul of the Universe He dwells in the hearts of His creatures. By the grace of the Creator, the devotee sees Him as One who does not act. Seeing Him in His glory, he attains peace and his troublesome doubts disappear —Katha 2 20.

To the question, may not this Dweller in all be easily attainable by all those in whom He dwells, the answer is found in the following text :

ननु चेदयं परमेश्वरः सर्वात्मा तदा समस्तप्राणिसुलभः स्यान्नेत्याह श्रुतिः ।

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुनाश्रुतेन ॥
यमेवैषे वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥१८॥

(कठवल्ली २ । २३ ।)

अयमात्मा प्रवचनेन बहुकीर्त्तनेन न लभ्य । न लभ्य इति सर्वत्र योज्यम् न मेधया व्यावहारिकमहामत्यापि च पुनः बहुना श्रुतेन अतिशास्त्रश्रवणेनापि न । ननु सर्वे वेदाः सर्वे मुनयः एतानेवोपायात्कथयंति तत्र निर्णयमाह । एष आत्मा यमेवानुग्रहतो वृणुते वांछति तस्यैवैष आत्मा स्वां तनुं स्वस्वरूपं विवृणुते दत्तेत्यर्थः ॥ १८ ॥

18. Brahma is not attained by much recitation of the Vedas ; nor by the force of intellect, nor by much hearing of the Vedic scriptuıes. He reveals Himself to him on whom He has grace. Such a person realises Him.—Kaṭha 2. 23.

अथेदानीमात्मज्ञानिनामेव परमानन्दोदय इत्याह श्रुतिः ।

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ॥
तमात्मस्थं येन पश्यंति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१६॥

(कठवल्ली ५ । १२ ।)

यो वशी जितेन्द्रियो भूत्वा स्वतंत्र एकः सन्सर्वभूतांतरात्मा य एकं रूपं नटवद्बहुधा करोति तमीश्वरं आत्मस्थं सर्वभूतहृदयस्थं ये ज्ञानिनो अनुपश्यंति जानंति त एव धीराः शोकमोहरहिताः तेषामेव शाश्वतं सनातनं सुखम् इतरेषामनात्ममानिनां नेत्यर्थः ॥१९॥

19. Brahma is One—the controller of His own self. He dwells in all objects. He multiplies His one form into many.

Blessed is the portion of those sages who patiently seek Him, not of others.—Kaṭha 5. 12.

तदेव दृढ़यति श्रुतिः ।

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ॥
तमात्मानं येनुपश्यंति धीरास्तेषां शांतिः शाश्वती नेतरेषाम् ॥२०॥

(कठवल्ली ५ । १३ ।)

योऽनित्यानां देहानां मध्ये नित्योऽविनाशी । चेतनानां प्राणेन्द्रियाणां च चेतनश्चेतयिता । च पुनरेकः सन् बहूनामसंख्यानाम् जनानां कामान्मनोरथान् विदधाति करोति

ददाति । तमेव प्रसिद्धं श्रीनारायणं आत्मानं सर्वभूतात्मानं ये आत्मज्ञानिनोऽनुपश्यंति विजानंति तएव धीराः । तेषामेव शाश्वती सदावर्तिनी शान्तिः परमानन्दावाप्तिर्जायते नेतरेषां देहाभिमानिनामित्यभिप्रायः ॥ २० ॥

20. He is the Eternal in the midst of the fleeting phenomena. He is the animator of the sense organs; the greatest Conscious Being among those who are endowed with consciousness. He is the One who fulfils the desires of the many. Eternal peace is the portion of him who realizes Him—not of others—Katha, 5 13.

ननु श्रीनारायण इतरप्राणिवत्करचरणादिभिः किं व्यवहरति नेत्याह श्रुतिः ।

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ॥
स वेत्ति विश्वं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं पुराणम् ॥२१॥

(श्वेताश्वतर ३ । १६ ।)

स परमेश्वरः अपाणिपादः करचरणादिरहितोपि ग्रहीता सर्वग्राहकः । जवनश्च वायुवत् सर्वत्र गंता च । अचक्षुः सर्वं पश्यति । अकर्णः सर्वं शृणोति विश्वं दृश्यादृश्यं जगत् अन्तर्बहिश्च वेत्ति जानाति तस्य ब्रह्मणो वेत्ता ज्ञापको न कश्चिदस्ति । तमेव श्रीनारायणं क्रीडाकार्यमात्रतः श्रीवासुदेवादिनामकं परमार्थतस्त्वनामकम् अग्र्यं आदिकर्तारम् पुराणं चिरंतनं अथवा पुरापि अग्र्यं नवीनं नतु जीर्णं पुरुष बलवत्तरसत्तया सत्वादित्रिगुणमयी मायाजेतारमात्मानं ब्रह्म ब्रह्मविद आहुर्वर्णयंतीत्यभिप्रायः ॥२१॥

21. He seizes, though He has no hands. He walks, though He has no feet. He sees, though He has no eyes. He hears, though He has no ears. He knows every one, though Himself is not known by any one. The wise call Him the primeval Being—the ancient one.—Svetâ. 3. 19.

NOTE.—Unlike ordinary beings, He can see, hear, catch hold of and move about without using the organs and limbs of the body. The Supreme Being, according to the Vedic seers, is not anthropomorphic—He is transcendental.

नन्वेको नारायणः स्वात्मानं बहुविधं विधाय तिष्ठतीत्यत्राह ।

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं सउ प्राणस्य प्राणः ॥
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवंति ॥२२॥

(केनोपनिषत् १ । २ ।)

यः श्रोत्रस्य कर्णस्य मध्ये कर्णीभूय स्थितः । मनोमध्ये मनः । वचो मध्ये वाक् । स

एव प्राणस्य मध्ये प्राणः। चक्षुर्मध्ये नयनं इति मुच्य बुद्ध्या ज्ञात्वा तिष्ठंति तच्च धीराः अस्माल्लोकादितो लोकात् देहाद्वा प्रेत्य प्रकर्षेण एत्य गत्वा आवरणमलात्मकाहंवासनां संत्यज्याऽमृताः जन्ममरणादिवश्याः पुनर्न भवंतीत्यर्थः ॥२२॥

22. He is the ear of the ear; He is the mind of the mind; He, verily, is the speech of the speech, He is the vital air of the vital air; He is the eye of the eye The wise who realise Him and have become freed of their *I-ness* (individuality), attain immortality after departing from this world.—Kena, 1. 2.

NOTE —Brahma is the seer, the hearer, the thinker. He works the organs of the body to whom is popularly ascribed the powers of seeing hearing, thinking, &c.

इदानीं शुद्धो देव एको नारायणो न द्वितीयोस्ति कश्चित् इति नारायणोपनिषदि वर्णितं तदेव दृढयति श्रुतिः ।

यस्मात्परंनापरमस्तिकिञ्चिदस्मान् नाणीयो नज्यायोस्ति कश्चित् ॥
वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥२३॥

(श्वेताश्वतर ३ । ६ ।)

यस्माद् ब्रह्मणः परं सूक्ष्मंकिञ्चिन्नास्ति। अपरं च स्थूलं किञ्चिन्नास्ति। यस्माद् ब्रह्मणो ऽणीयोऽश्रेष्ठं किञ्चिन्नास्ति। ज्यायः श्रेष्ठमपि किञ्चिन्नास्ति। स्तब्धो नम्रो वृक्ष इवोद्याने दिवीत्युपलक्षणं दिवादिषु सकलभुवनेषु स एवैको नारायणस्तिष्ठति उपविष्टो भवति। पुनरपि तदेव प्रकटयति तेन प्रसिद्धेन पुरुषेण पुरि पुरि वसतीति पुरुषस्तेन ब्रह्मणा इदं सर्वं सदसत् परमपरं चराचरं दृश्यादृश्यं विश्वं इक्षुरसशर्करादिवत्पूर्णं व्याप्तमित्यर्थः ॥२३॥

23. He than whom no one is smaller or larger, He than whom no one is younger or older, stands firmly fixed in the universe like a (majestic) tree in the woods. Every space is filled by that *Puruṣa*—(Dweller in the body.) Swetâśwatara, 3. 6.

ब्रह्मणो व्यतिरिक्तं किञ्चिन्नास्तीत्याह श्रुतिः ।

नान्योतोस्ति कर्ता नान्योतोस्ति द्रष्टा नान्योतोस्ति श्रोता नान्योतोस्ति मंता। नान्योतोस्ति विज्ञाता एष त आत्मांतर्याम्यमृतः ॥२४॥

(बृहदारण्ये ३।७।२३।)

अतो ब्रह्मणोऽन्यस्तद्व्यतिरिक्त इतरः कर्ता नास्ति। तथैवातो ब्रह्मणोऽन्य इतरो द्रष्टा नास्ति। एवमेवातोऽन्यः श्रोता नास्ति। च पुनरतो ब्रह्मणोऽन्यो मंता विमर्शको नास्ति। अतोऽन्यो

विज्ञाता निर्णेता नास्ति अनेककरनयनादिमनीषावसानसकलकरणात्मतत्त्वं तदधिष्ठातृत्वं च तस्यैति वर्णितम् । हेलोकेतिशेषः । एष अप्रच्छन्नस्वरूपः अमृतः जन्ममरणादिषड्विकाररहितः ते तवांतर्यामी आब्रह्मस्तम्बपर्यन्तानां प्राणिनां सर्वत्र सर्वरूपो भूत्वा गुरुवदुपदेशको हृन्मध्ये स्थित इत्यर्थः ॥ २४ ॥

24. No one other than He is the doer ; no one other than He is the seer , no one other than He is the thinker ; no one other than He is the knower ; He is thy self—the indwelling Spirit—the immortal One.—Bṛihadâraṇyaka 3. 7. 23.

NOTE.—The teaching of this Vedantic text is that he is not an abstract—an airy something, a blind force , but that He is the ever-present Great Dweller in the head—who helps us as our Teacher and Guide. Compare Gîtâ—

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया । तमेव शरणं गच्छ ४६ 18-61-62.

The Granth Sâheb of the Sikh Gurus adopts bodily this Vedic teaching—

वासुदेव सर्वत्र मैं ऊन न कतहूं ठांइ ।

अन्तर बाहर सङ्गि है नानक काय दुराय ॥

तटस्थलक्षणमाह ।

यतो वा इमानि भूतानि जायंते येन जातानि जीवन्ति ॥

यत्प्रयंत्यभिसंविशंति तद्विजिज्ञासस्व तद्ब्रह्म ॥२५॥

(तैत्तिरीय ३।१।१।)

वा निश्चये यतो ब्रह्मण इमानि भूतानि जायंते येन जातानि जीवंति यद्ब्रह्मणि जातानि संप्रयंति लीना भवंति च पुनरभिविशंति समुद्रे तरङ्गा इव तन्मयो भवति हे चित्तेतिशेषः । तद्विजिज्ञासस्व जानीहि यत्तदेवब्रह्मेत्यभिप्रायः ॥ २५ ॥

25. He from whom all these objects have sprung, on whom all those that have sprung subsist, He to whom they return and He in whom they merge, He is Brahma, seek him, know Him.—Taittirîya, 3. 1. 1.

तथैवान्यच्च लक्षणमाह ।

मनोमयः प्राणशरीरनेता प्रतिष्ठितोन्तर्हृदयं निधाय ॥

तद्विज्ञानेन परिपश्यंति धीरा आनन्दरूपममृतं यद्विभाति ॥२६॥

(मुण्डक २।२।७।)

स परमेश्वरो मनोमयो मनोरूपी भूत्वा प्राणशरीरनेता प्राणस्य दशविधस्य शरीरांतस्थस्य वायोः शरीरस्य च नेता अश्वसारथिवत्प्रेरकः। स एव महाराजवत् देहप्रसादांतर्वर्त्तिहृदयसिंहासनं निधाय प्रतिष्ठितः सर्वत्राज्ञां करोति। तदेव ब्रह्म धीरा ब्रह्मातिरिक्ताभावज्ञानतयाऽमोहिता विज्ञाने नेद्दशेन निर्णयेन परिपश्यंति जानन्ति। ननु कीदृशं पश्यतीत्यत्राह। तेषां ब्रह्मज्ञानिनां तद्ब्रह्म आनन्दरूपं यथा नटकृतं शृंगारादिरसभावं केवलं नानंदविषयः अपि तु भयानकरौद्ररसभावोप्यानंददो भवति तद्वत्दुःखादिष्वपि सुखरूपं यत अमृतं रोगात्मकं यमदूतकृतदुःखयुतमरणास्पृष्टं विभाति विशेषेणात्मभूतस्वरूपतया भासत इत्यर्थः॥ २६॥

26. He is mind—the propeller of the vital air of the body. He takes his seat in the heart and rules there The wise see him with the ken of their intellect, as the embodiment of unending bliss.—Muṇḍaka, 1. 2.

ननु चेत्सर्वत्र स एव नारायणस्तदा कथन्न दृश्यते तत्राह श्रुतिः।

एष सर्वेषु भूतेषु गूढ़ात्मा न प्रकाशते॥
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥२७॥

(कठवल्ली ३।१२।)

स्थूलदेहे दृष्टिर्येषां तैर्देहदृष्टिभिः एष प्रत्यक्षोऽयमात्मा न प्रकाशते सर्वेषु भूतेषु ब्रह्मादितृणपर्यन्तेषु देहेषु गूढात्मा देहजवनिकया गूढ़ो गुप्तः आत्मास्वरूपं यस्य। च पुनः सूक्ष्मचैतन्ये दर्शनं दृष्टिर्येषां तैश्चैतन्यदृष्टिभिः पुरुषैः एष प्रकाशस्वरूप आत्मा दृश्यतेनुमीयते। कया अग्र्यया सात्विक्या सूक्ष्मया बुद्ध्या धारणवत्या धिया पर्वतो वह्निमान् धूमवत्वादिति न्यायवत्। चेत्कश्चिच्चिद्रूपो न विद्यते तदा जड़स्वरूपा-देहादिबुद्ध्यंतताः सर्वे भावाः कथं चेष्टां कुर्युः तस्माच्चिद्रूपं ब्रह्मैवास्ति इत्यभिप्रायः॥२७॥

27. He lies hidden inside all objects and is not visible. Only by persons of powerful vision that can penetrate the minutest object can He be seen.—Katha, 3. 12.

ननु देवादयोपि कर्तृत्वादिप्रकृतयः स्वतंत्राः संति कथं सर्वे भावा जड़स्वभावास्तत्राह श्रुतिः।

भीषास्माद्वातः पवते भीषोदेति सूर्यः॥
भीषास्मादिन्द्रश्चाग्निश्च मृत्युर्धावति पंचमः॥२८॥

(तैत्तिरीय २।८।१।)

अस्मादितिपञ्चमी षष्ठीविषयेऽस्य ब्रह्मणो भीषा भयेन सूर्यः उदेति प्रकाशते। अस्य भीषेन्द्रो वर्षति। अस्य भीषाग्निः प्रज्वलति। चेत्ते स्वतंत्राः स्युस्तदा स्वकीयपूर्णबलवत्वं कथं

न प्रकाशयेयुः । एवमेव पंचमो मृत्युर्यमोस्य भीषैव संहर्त्तेति शेषः । अनेन ब्रह्मादिस्थावरांताः सकलपदार्थाः कंदुकवत्क्रीड़ा विषयाः । क्रीड़कस्तु स्वतन्त्रः स्वयमेको नारायण इत्यभिप्रायः ॥ २८ ॥

28. Out of His fear does the wind blow; out of His fear does the Sun rise. Out of His fear does Indra (the rain-god) send down rain Out of His fear does fire emit heat; and out of His fear does Death—the fifth god—run (to carry out his commands.)—Taittirîya, 2 8 1.

Note —These gods are but the working agents of the Supreme Brahma. They perform their duties in perfect obedience.

इदानीं यतः सर्वगुणविशिष्टश्चिद्रूपः । स्वतंत्रोयमेकः श्रीनारायणस्तस्मात्तस्य शरणत्वमेव महानुपाय इत्याह ।

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदान्प्रहिणोति तस्मै ॥
तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥२९॥

(श्वेताश्वतर ६।१८।)

यः श्रीनारायणः पूर्वसृष्टयादौ जलमध्यस्थस्वनाभिकमले ब्रह्माणं प्रजापतिम् विदधाति उत्पादितवान् । यो वै निश्चये तस्मै ब्रह्मणे वेदान् प्रहिणोति प्रतिपादितवान् । हर्षे तमेव श्रीभगवंतं नारायणदेवं क्रीडोपादानोत्पादकम् आत्मबुद्धिप्रकाशं आत्मनि स्वस्वरूपे जीवात्मनि स्वकीयोत्तमरहस्यस्थाने चैतन्यरूपेण तथैव बुद्धौ च धारणावत्यां सूक्ष्मधियि च ज्ञानस्वरूपेण प्रकाशः प्रकाशते । तं शरणं शरणार्हं वै निश्चये मुमुक्षुर्जीवोपाधितो मुक्तिमिच्छुरहम् अहंकारप्रकृतिर्जीवः प्रपद्ये शरणं व्रजामि अहंकारात्मिकी जीवोपाधिं संत्यज्य अहमपि चिद्रूप एवेति निर्णीय तन्मयोभवामीत्यर्थः ॥ २९ ॥

29. He who in the beginning (of the creation) begot Brahmâ, He who supplied him with the Vedas, That God do I resort to for refuge in my desire for liberation, He who manifests Himself before the mental vision of seers.—Swetâśwatara, 3 12.

Note —The liberation which the devotee seeks is freedom from the condition of limitations. The finite (Jîva) desires to be merged into the infinite (Brahma.) The disappearance of the individual consciousness by the advent of the cosmic consciousness is the prayer of the seeker.

अतएव स भगवान्नारायणः सर्वभूतान्तरात्मास्तीत्याह श्रुतिः ।

भगवानपि विश्वात्मा भूते भूते व्यवस्थितः ॥
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥३०॥

भगवानपि अद्‌भुतैश्वर्यसंपन्नः विश्वात्मा सोऽयं सर्वभूतांतरात्मा श्रीनारायणः भूते भूते अनुदेहं व्यवस्थितस्तत्त्वविद्भिर्दृश्यते। कथमित्यत्राह। एकधा चिद्रूपेण। बहुधा देवादिरूपेण। जलचन्द्रवत्। यथा सागरसरोवरनदीतडागकूपवाप्यादिजलाशयप्रतिबिंबिता बहवश्चंद्राः संति परमार्थतस्तु बिंबरूपी चन्द्रमा एक एव भवतीत्यर्थः ॥ ३० ॥

30. The Mighty—the Inner Spirit of the universe, dwells in each and every object,—although one, He appears as many, like the moon on the surface of the water.

NOTE —Though the moon is one, yet he appears as many. Reflected in the expanse of the sea, it looks large, on the surface of the water in a small vessel looks small. So does Brahma—the One without a second—assume different forms.

तस्मान्नानाविधशक्तिमत्वादपरिमेयगुणवते नमस्कार एव विधेय इत्याह श्रुतिः।

य एकोहि सर्वजनेषु नित्यं चरत्यशांतेषु सुशान्तरूपः ॥
प्राणात्मनांतर्बहिरंशुमालिरूपेण तस्मै सततं नमोस्तु ॥३१॥

य एको देवः श्रीभगवान्नारायणः अन्तर्बहिश्चाकाशवत् अशांतेषु जलप्रकृतिषु सर्वजनेषु सकलकलेवरेषु सुशान्तरूपोतिनिश्चलस्वरूपो जीवादिदेहान् चेष्टते प्रकाशयति। कथमित्यत्राह अन्तः प्राणात्मना प्राणस्वरूपेण बहिश्चांशुमालिरूपेण सूर्यात्मना च तस्मै गुणातीताय ब्रह्मणे सततमनवच्छिन्नं नमः अहं प्रत्ययसमर्पणमस्तीत्यर्थः ॥३१॥

31. Let salutations be incessently offered to Him—the One—the Eternal—He the embodiment of peace moves among those that are wanting in peace—He who moves inside in the form of the vital air, and outside in the form of the sun.

NOTE —The commentator observes that the salutation of the wise devotee is the approaching the Lord with the prayer that his individuality be merged in that of the Lord.

इदानीमस्य ब्रह्मणस्तद्विदश्चमाहात्म्यमाह श्रुतिः।

एतदेवाक्षरं पुण्यमेतदेवाक्षरं परम् ॥
एतदेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥३२॥

(मैत्रेयी ६। २१)

एतदेव पूर्वोक्तं अक्षरं अविनाशि स्वरूपं ब्रह्म पुण्यं पवित्रं यद्वा पुण्यस्यापि पुण्यकर्तृ अथवा पुण्यफलदायकं। च पुन एतदेवाक्षरं परं सर्वोत्कृष्टमुपासनाविषयं। च एतदेवाक्षरं

ब्रह्म ज्ञात्वा सर्वगतं ब्रह्मेति बुद्ध्वा यो ब्रह्मवेत्ता पुरुषः यत्फलं विषयं चेच्छति तस्य ब्रह्मज्ञस्य तत्फलं विषयश्च भविष्यत्येवेत्यर्थः ॥ ३२ ॥

32. He is indestructable. He is holy. He is the highest. By realizing Him—the Eternal one—the aspirant obtains what he desires.—Maitreyi, 6. 2.

पुनरपि तदेव दृढयति ।

सदानन्दं रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विहाय परेऽव्यये सर्वमेकीकरोति ॥३३॥

सच्चानन्दश्च तत्सदानन्दं सच्च सत्यस्वरूपं च यत्सत्यतयाऽसत्यं जगदपि सत्यवद्भाति आनन्दश्च यदानन्दस्वरूपतया निरानन्दोपि देह आनन्दयुतो भवति। तत् रुक्मवर्णं प्रकाशस्वरूपं कर्तारं सकलविधि धातारं ईशं परमैश्वर्ययुतं पुरुषं पुरि देहाख्ये नगरे महाराजवद्संवर्द्धितम् ब्रह्मयोनिं ब्रह्मणो वेदस्य योनिमुत्पत्तिकारणं तद्ब्रह्म यो विद्वान्सपुण्यपापे पुण्यं च पुण्येन स्वर्गमाप्नुयादिति श्रुतिः । तस्मात्पुण्यमपि बंधकारणम् पापं च पापेन दुर्गतिमाप्यते इति श्रुतिः तस्मात्तदपि बंधनविषयं ते उभे विहाय संत्यज्य अव्यये विनाशिनि परे सूक्ष्मतमे ब्रह्मणि सर्व सकलं विश्वमेकीकरोति एकं रूपं तन्मयं जानाति स्वात्मानं चेति शेषः ।. ३३ ॥

33 He is the Self-Existent—the Blissful—shining with the colour of gold. He is the Creator—the Lord. The Vedas have sprung from Him The wise seeker who has realised Him as described above, shakes off his virtues and vices and identifies himself with the Universal.

पुनरपि ब्रह्मविवरणमाह श्रुतिः—

अचित्तं चित्तमध्यस्थमचिंत्यं गुह्यमुत्तमम् ।
तत्र चित्तं निधायेत तच्च लिङ्गं निराश्रयम् ॥ ३४ ॥

(मैत्रेयी ६ । ११ ।)

अचित्तं संकल्पविकल्परहितं चित्तमध्यस्थं हृन्मध्ये उपविष्टम् अचित्यं अतएवापरिमेयं गुह्यं गोप्यं समस्तालभ्यं उत्तमं सर्वोत्कृष्टम् । यदुक्तं भगवद्गीतासु ।

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरः सर्वाणि भूतानि कूटस्थोक्षर उच्यते ॥ उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ तस्मात्क्षरमतीतोहमक्षरादपि चोत्तमः । अतोस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ इति ॥ तत्रैव पुरुषोत्तमे ब्रह्मणि चित्तं शुद्धमनः निधायेत विमर्शतया प्रविशेत् विद्रुषेतिशेषः ।

च पुनस्तद् ब्रह्म लिङ्गं चिह्नमात्रं तदपि निराश्रयं निराधारं निरंजनं अथवा लिंग्यमितिपाठः। लिङ्गं नानाविधैर्लिंगैर्लक्षणैर्लक्ष्यमनुमेयमित्यर्थः ॥ ३४ ॥

34. Brahma does not think, though dwelling inside the seat of thinking. He is beyond comprehension—hidden (in His mystery). He is beyond us. Let us direct our minds to Him. He is without symbol not dependent on any one.—Maitreyi, 6. 19.

NOTE.—The commentary quotes Gîtâ, XV. 16, in support of the above and says:

तत्रैव पुरुषोत्तमे ब्रह्मणि चित्तं शुद्धमनः विमर्शतया प्रविशेत्

i.e., let the wise devotee merge his thoughts in the Supreme Being.

तस्माद् ब्रह्मण एव ब्रह्मैव भवतीत्याह श्रुतिः—

वह्नेश्च यद्यत्खलु विस्फुलिंगाः सूर्यान्मयूखाश्च तथैव तस्य।
प्राणादयो वै पुनरेव तस्मादत्युच्चरंतीह यथाक्रमेण ॥३५॥

(मैत्रेयी ६। २६।)

खलु निश्चये यथाग्नेश्च यद्यत् ये ये विस्फुलिङ्गा अग्निकणा जायंते तन्मयाश्च भवन्ति तथैव सूर्यान्मयूखा मरीचयो जायंते तन्मयाश्च भवंति वै निश्चये एवमेव तस्माद् ब्रह्मण इह संसारे यथाक्रमेण अनुक्रमम् प्राणश्चैतन्यात्मा जीवस्तदादीनि पंचविंशति तत्वानि अत्युच्चरंति उत्पद्यन्ते तन्मयानि च कनककुण्डलादिवत्सागरोर्मिवच्च भवंतीत्यर्थः ।।३५।।

35. As sparks emanate from fire, as rays emanate from the sun; so do the vital airs and other constituents emanate from Him and merge in Him.—Maitreyi, 6. 26.

NOTE.—It was stated in the preceding text that Brahma is निराश्रय *i.e.*, He does not stand on any. In this text that declaration is supported by the statement that Brahma does not owe his existence to any other than himself—and the manifestations emanate from Himself and return to Him.

पुनरपि लक्षणैरेतद्ब्रह्म वर्णयति श्रुतिः—

दिव्योह्यमूर्तः पुरुषः स बाह्याभ्यंतरोह्यजः अप्राणोह्यमना।
शुभ्रोह्यक्षरात्परतरः परः ॥ ३६ ॥

(मुण्डक २। १। २।)

दिव्यो निर्मलात्मा प्रकाशस्वरूपः अमूर्तोऽन्यप्राणिवत्कलेवररहितः पुरुषः पुरि देहे निवसमानः सएव बाह्याभ्यंतरः अंतर्बहिराकाशवत्तिष्ठमानः अजो जन्मादिषड्-विकाररहितः अप्राणो नाशरहितः अमनाः संकल्पविकल्परहितः शुभ्रः निर्मलस्वरूपः

सत्वरूपो वा च पुनः अक्षरो जीवात्परतरः उत्तमः पुरुषोत्तमः पर एतादृशः परमेश्वरो-स्तीत्यर्थः ॥ ३६ ॥

36. The Dweller in the body is heavenly (pure and self-luminous)—without any form—is inside and outside—unborn—un-dying—without mind He is so fair (lustrous)—greater than the individual self (Jîva)—Muṇḍaka, 2. 1. 2.

NOTE —The reading in the printed Upanisad is अमाण:—The manuscript of those texts has अमाय and the commentary explains it by the words मायरहित: अक्षरात् पर: Compare Gita, XV. 18. He is पुरुषोत्तम

एतदेव ज्ञेयमित्याह श्रुतिः ।

एतज्जानीथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ।
यदर्चिमद्यदणुभ्योऽणु च यस्मिंल्लोका निहिता लोकिनश्च ॥३७॥

(मुण्डक २ । २ । २ ।)

एतदेव पूर्वोक्तं ब्रह्म हे लोक इति शेषः जानीथ एतत्कथंभूतं सत् अस्तीत्यपि तदेव । पु० । असत् नास्तीत्यपि तदेव यद्वा सत् । सत्यमपि तदेव असत्यमपि तदेव । च पुनर्वरेण्यमुपासनायेाग्यं अथवा सदसद्वरेण्यमित्येकं पदम् । सदसतां देवादितृणपर्यंतानां प्राणिनां वरेण्यं याच्यं वरदायकं च पुनः विज्ञानाद् बुद्धेः परं यो बुद्धेः परतस्तु स इति स्मृतेः । यद्ब्रह्म प्रजानां सकलप्राणिनां मध्ये वरिष्ठं श्रेष्ठं यतः सकलप्राणिनो मायाशवलाः तत्तु मायारहितं अतएव श्रेष्ठं तथैव यद्ब्रह्म अर्चिमत् वैश्वानरवद् ब्रह्मादिज्वालायुक्तम् । च पुनः अणुभ्योप्यणु सूक्ष्मतरं । च पुनः यस्मिन् ब्रह्मणि लोकाः पूर्वादयो निहिताः प्रतिष्ठिताः तथैव लोकिनश्च ब्रह्मादयोपि लोकपालाश्च स्थिता इत्यर्थः ॥ ३७ ॥

37. Know Him to be existent and non-existent, adorable, incomprehensible, beyond the reach of the intellect—lustrous—smaller than the small. In Him dwell the worlds and their inhabitants.—Muṇḍaka, 2 2. 2.

NOTE.—The commentary gives the alternative reading, सदसद्वरेण्य, (adorable of all—good and bad—the *Suras and the Asuras*.)

पुनरपि तदेव वर्णयति श्रुतिः ।

तदेतदक्षरं परं ब्रह्म सप्राणस्तदवाङ्मनः तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सौम्य विद्धि ॥ ३८ ॥

(मुण्डक २।२।२)

यस्य ब्रह्मणो निरामयनिर्विकारनिर्विकल्पनिराश्रयनिरंजननिरालम्बनिर्लेपनिरवयवा-

गूढनिर्गुणनिष्कलानंताभयाचिंत्याचलाच्युतातींद्रियामितापरानीशानीहाक्षयाव्ययेत्येतन्मा-हात्म्यमुपवर्णितम् तत्पदार्थं एतत्त्वं पदार्थं अस्ति तत्वमसीति श्रुतिः । चेत्पदार्थं त्वं पदार्थमेव तदा तत्पदार्थमपि विनाशविषयमेव नेत्याह, यतोऽक्षरमविनाशि ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् । विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्ह-तीति श्रीभगवत्स्मृतेः । तस्यैव परंब्रह्मेति कथयति इदानीं तत्पदार्थं विवृणोति सः तद्ब्रह्म । प्राणश्चैतन्य जीवोप्यस्ति अनेन बुद्धिरपि ग्राह्या तद् ब्रह्म मनो भवति अनेन प्राणादयोपि गृह्यंते । अथवा मन अतिवाहिको देहः । अनेनाधिभौतिको देहोपि गृह्यते अनेनैव पंचमहा-भूतान्यपि व्याख्यातानि । तदेतदेवेति सत्यं तदमृतं दिक्कालाद्यनवच्छिन्नं तदेव वेद्यं ज्ञेयम् । अथवा वेदवाच्यं सौम्य शांतात्मन् शुद्धं मनः एतदेव विद्धि जानीहीत्यर्थः ॥३८॥

38. Know Him, O gentle disciple, to be the imperishable Supreme Being. He is the vital air; He is the living Jîva. He is beyond the reach of words and thought—(unthinkable, indescribable). He is the real. He is immortal. He is worth knowing.

NOTE.—The text of Mundaka 2. 2 2, partly agrees with the above.

The commentary labours hard to show that the महावाक्य "तत्त्वमसि" (the great declaration, "Thou art that") has been explained in this text The identity of "that" with "thou" is to be made out by the expressions used here. For instance, अक्षर, the indestructible, is the तत् (that). Compare अक्षर ब्रह्म परमं

The word प्राण points to the living self त्व (thou). By मनस् in the text is meant the आतिवाहिक देह (सूक्ष्म शरीर), the subtle body—that survives after the mortal remains are disposed of by cremation or burial.

पुनरप्येतद्दृढयति श्रुतिः ।

यस्मिन् द्यौः पृथिवी चांतरिक्षमुत मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानीथ आत्मानमन्या वाचो विमुंचथामृतस्यैव सेतुः ॥३९॥

(मुण्डक २।२।५।)

यस्मिँश्चिद्रूपे ब्रह्मणि द्यौः स्वर्लोकादिपंच सप्त वा लोकाः पृथिवी अतलादि सप्त पातालयुतो भूर्लोकः अंतरिक्षं भुवो लोकः । उत हर्षे । मनः शुद्धं अशुद्धं च सर्वैः प्राणैश्च सह अनेन जीवादिदेहान्ता गृह्यंते सकल विराड् यदाधारोस्तीत्यर्थः । हे लोकाः । एकं केवलं तमेव ब्रह्मैवात्मानं जानीथ अन्या वाच इतरान्सर्वधर्मान् विमुंचथाः विशेषेण सम्यग्ज्ञानेन एतेषां धर्माणां फलवांच्छां मा कुरुत ॥ तदुक्तम् श्रीमद्भगवद्गीतासु—सर्वधर्मान् परित्यज्य मुंचथ मामेकं शरणं व्रजेति । अत एष एवामृतस्य मोक्षस्य अथवा ब्रह्मधाम्नः सेतुः सुगमो मार्गः ॥ एष निष्कंटकः पंथा यत्र संपूज्यते हरिरित्युक्तेः । अयमेवाभिप्रायः ॥ ३९ ॥

39. In that Brahma abide the heavens, the earth, the firmament, the mind, and the vital airs Know Him to be the One—the Self. Dismiss all other talks. He is the bridge that leads to Immortality (the liberation from the conditioned to the unconditioned)—Muṇḍaka, 2 2. 5

NOTE —By heaven is meant the celestial regions There are five or seven such celestial worlds.

The Earth has seven regions, *Atala Sutala, Talâtala, Pâtâla*, &c., &c., The firmament is the *Bhuvar-loka*, the abode of the spirits of the dead before their rebirth on the earth or translation to heaven. By mind (in the text) is meant the mental world In short, the entire *Virât* (cosmos) stands on Him. The commentator cites Gîtâ, XVIII, 66 सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज) as a parallel teaching to the words ' अन्या वाचो विमुञ्चथ in the text This verse of the *Gîtâ* is called चरम मन्त्र—the final teaching of Śrîkrisna to Arjuna and, through him, to mankind. This चरम मन्त्र is also called प्रपत्ति मार्ग—the path of refuge—the resignation of one's self to the Lord —absolutely.

Dismiss all wranglings, all speculations! Take to Him, and He will be your Saviour. This भक्ति मार्ग (the path of devotion) is reconcilable with the Vedantic teaching of तत्त्वमसि, for does not the merging of the Jîva in Brahma mean the renunciation of the lower self—its losing its individuality—in the cosmic Self ?

From the most ancient till the latest days, Hindu seekers after higher life have made their goal to be at one with the Supreme Sikhism, which though considered as a protest against Hinduism, has also the identical teaching in their Granth Saheb. What is ज्योतिमें ज्योति समाई (Sukhumni)? It is the merging of the individual ray (the human soul) in the cosmic (the Supreme Sun.) That great Hindi poet, Tulsidâsa, notwithstanding his express devotion to Râma of the Râmâyana, soars at times to great heights of thought and gives out his inner aspiration, *i e*, the wish to be lost in the Supreme—In his विनयपत्रिका (his devotional hymns)*, Tulsidas not only inclines to the teaching of the Vedânta—the final goal of the soul being at one with Brahma,—but also to the मायावाद doctrine—the illusory character of the phenomenal world. In one of his hymns (Vinaya Patrika,—page 190 Indian Press Edition) occurs the following :—

आनन्द सिन्धु मध्य तव वासा। बिनु जाने कत मरसि पियासा॥

मृग भ्रम वारि सत्य जिय जानी। काहे तू मग्न भयेा सुख मानी॥

* An excellent edition of this work has been published by the Indian Press of Allahabad with the very lucid paraphrase and explanatory notes and vocabulary of archaic and difficult words by Pandit Rameswar Bhatta of Agra, whose edition of Râmâyana equally redounds to that Pandit's Hindi scholarship The Hindi reading public is greatly indebted to this learned translator.

English tarnslation.—Thy abode is in the ocean of bliss. In thy ignorance why dost thou die suffering from thirst. Thou takest the mirage to be real ! Why dost thou immerse thyself into it with a feeling of delight

Such ideas have before found expression in old Vedantic texts, and have been re-echoed by the modern saints of Hindusthan.

Identical also on this subject is also that great iconoclastic foe of Brahmanism Kabîr, who sang as follows —

पानी में-मीन पियासी । मोंको देखत देखत लागे हाँसी ।
नाभि-कमल में है कस्तूरी, खोजत फिरत मृग घासी रे ॥
पूरण ब्रह्म सबे घट भीतर, ढूँढत फिरत उदासी रे ।
आतम ज्ञान बिना नर भटके, क्या, मथुरा क्या काशी रे ।
कहे कबीर सुनो भाई सन्तो, सहजे मिले अविनाशी रे ।

English translation —The fish is thirsty in his watery abode ! ! !.

I see the spectacle, and cannot help laughing

The musk lies in his navel. But the muskdeer seeks every blade of grass outside (to find out the cause of the fragrance of the musk inside his own body).

The Omnipresent Brahma pervades every object (on this earth) but the seeker wanders far and wide in search of Him Men lacking true knowledge of the whereabouts of the Deity wander hither and thither—sometimes to Mathura, sometimes to Kâsi

Says Kabir, hear O ye saints, the Eternal One can very easily be reached.

The Vedantic ring in this hymn is very clear. The belief of the Mohammedan *Sufis* of India is too well-known to require dwelling upon.

पुनरपि तस्यैव महिमानं विवृणोति श्रुतिः ।

यः सर्वज्ञः सर्वविद्यस्येष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येषः व्योम्न्यात्मा प्रतिष्ठितः ॥ ४० ॥

(मुण्डक २।२।७।)

यः परमेश्वरः सर्वज्ञः सर्वं दृश्यादृश्यं विश्वं जानातीति सर्वज्ञः सर्वविच्च सर्वप्रच्छन्नाप्रच्छन्न जगत् विंदति व्याप्नोतीति सर्वविच्चास्ति यस्य ब्रह्मणो भुवि भूरित्युपलक्षणम् भूलोकादिच्चतुर्दशभुवनेषु एष प्रत्यक्षोयं महिमा स सर्वभूतान्तरात्मा प्रतिष्ठित उपविष्टो भवति । कुत्र दिव्ये शुद्धे ब्रह्मपुरे हृदये तत्रापि सव्योम्न्याकाशे हृदयाकाश इत्यर्थः ॥ ४० ॥

40. He is all-knowledge—all-pervading His glory rises from the earth to the heavens. He resides in the celestial capital town of the heart—Muṇḍaka, 2. 2. 7.

NOTE —The attributive of सर्वविद् is tautologous after सर्वविद्, unless we take the root, विद्, meaning to find.

Brahamapura is the figurative expression for the heart.

पुनरप्येतदेव विचारयति श्रुतिः ।

हिरण्मये पुरे कोशे विरजं ब्रह्मनिष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ ४१ ॥

(मुण्डक २।२।९)

को ब्रह्मा ईशः स्वामी यस्मिन्पुरे ब्रह्मपुरे हृदये ब्रह्मास्ति । हिरण्ये प्रकाशस्वरूपे शुद्धहृदये कथं भूतं विरजं रजस्तमोगुणहीनं निष्कलं द्वैतोपाधिरहितं शुभ्रम् । निर्मलं वा सत्वमयमस्ति तदेव ब्रह्म ज्योतिषां प्रकाशात्मनां सूर्यादीनां जीवादीनां वा ज्योतिः प्रकाशते । तत्प्रकाशेनैव तत्सर्वं प्रकाशते । तत्किमित्यत्राह । यद्ब्रह्मात्मविदो विदुः जानंतीत्यर्थः ॥ ४१ ॥

41. In the golden city, whose Lord is Brahma, dwells He who is free from *Rajas* and *Tamas*. He is pure—shining—the light of lights. The wise know him.—Muṇḍaka, 2. 2. 9.

NOTE.—The commentator derives कोशे from क (Brahma) + ईश (lord). कोशे पुरे means ब्रह्म पुरे ।

The heart is the seat of God. Compare Gîtâ—18. 61—Brahma is the light of lights—Compare Gîtâ—15. 12.

पुनरप्येतदेव वर्णयति श्रुतिः ।

प्राणो ह्येष सर्वभूतैर्विभाति विज्ञानदो भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४२ ॥

(मुण्डक ३।१।४।)

एष प्राणश्चैतन्यात्मा सर्वभूतेषु सर्वभूतेषु विभाति कीदृशः भवते उत्पादिताय जीवाय विज्ञानदो ज्ञानप्रतिपादकः । नातिवादी अत्यन्तवक्ता आत्मक्रीडः सर्वभूतात्मत्वादात्मनैवात्मनि क्रीडा यस्य । यथा क्रीडकोपि स्वयमेव क्रीडापि स्वयमेव क्रीडनीयो विषयोपि स्वयमेव अतएवात्मन्येव रतिः द्वितीयाभावात् । क्रियावान् आत्मरतिरपि सर्वकर्ता एष सर्वभूतांतरात्मा ब्रह्मविदां वेदविदां वरिष्ठो वर्णनीय इत्यर्थः ॥ ४२ ॥

42. He is life—the animator of all living beings. He imparts knowledge. He does not wrangle much. He plays with himself—makes love to himself—He is the worker. He is the adored of all those who understand Him—Muṇḍaka, 3. 1. 4.

नन्वेतादृक्प्राणविशिष्टं ब्रह्म लब्धुं क उपायः इत्यत आह ।

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अतः शरीरे ज्योतिर्मयोहि शुभ्रो यं पश्यंति यतयः क्षीणदोषाः ॥४३॥

(मुण्डक ३।१।५।)

एष स्वरूपप्रकाश आत्मा सत्येन समदर्शनतया ऋतं च सूनृता वाणी सत्यं च समदर्शनमितिश्रुतेः लभ्यो लब्धुं शक्यः यतः पुरुषस्तदेव समतामाप्नुयाद्यदैवात्मानं सर्वत्र विजानीयादितिभावः पुनः तपसा सर्वं ब्रह्मेतिनियमेन सम्यगतिशयतया ज्ञानेन विवेकेन । ब्रह्मचर्येण ब्रह्मार्पणमेवचर्या सर्वं कर्म तेन । अथवा ब्रह्मण एव चर्च्या चर्चा तया ब्रह्मगोष्ठ्या च । अथवा ब्रह्मण्येव चर्या गतिर्येषां ते संतः सत्संगमेनेत्यपरपर्यायः । कदैतत्कर्म कार्यमित्यत आह । नित्यं सदैव । ननु चेत्कश्चिदेतानुपायान् कुर्वीत तदा किं जायते इत्यत्राह अतः शरीरे शरीरांत एव हि निश्चये शुभ्रो निर्मलः ज्योतिः प्रकाशश्चैतन्यं तन्मयश्चिद्रूपोस्ति यं यतयः सत्यादिभिरुपायैरहर्निशं यत्नवंतः तैरेव क्षीणदोषाः क्षीणा नष्टा दोषाः शत्रुमित्रस्वकीयपरकीयनानाविधभावदृष्टिअविवेकाहंकारासत्प्रलापासत्संगा येषांते पश्यंति जानंतीत्यभिप्रायः ॥ ४३ ॥

43. Brahma is always attained by truth, by penance, by perfect knowledge, by *Brahamacharya.* Inside the body is the Dweller—the pure, lustreful One. The saints see Him—they who have controlled their passions—they who have freed themselves of their vices —Muṇḍaka, 3. 1. 5.

NOTE.—Satya has been defined as having the meaning of viewing things impartially.

Brahmacharya, according to the commentary, is the renunciation of the fruits of services to God. It has also the meaning of all those who associate with men who constantly study the Vedas.

एतदेव दृढयति ॥

सत्यमेव जयति नानृतं सत्येन पंथा विततो देवयानः ।
येनाक्रमंत्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परं निधानम् ॥४४॥

(मुण्डक ३ । १ । ६।)

सत्यमित्युपलक्षणम् सत्यादिकं समदर्शनाद्युपायकदंबकं जयति सर्वोत्कृष्टत्वेन वर्तते नानृतं एतद्वैपरीत्यं सत्यादिना देवयानः देवस्य ब्रह्मणः स्थानं यानं गम्यं यत्र स देवयानः पंथा मार्गो विततो विस्तृतो भवति । हि निश्चये । येन मार्गेण आप्तकामा निष्कामाः संत-ऋषयो देवज्ञाः ब्रह्मज्ञानिनः आक्रमंत्यटंति गच्छंतीत्यर्थः ॥ उक्तं च गीतायां—आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशंति यद्वत् । तद्वत्कामा यं प्रविशंति सर्वे स शान्तिमाप्नोति न

कामकामीति ॥ यत्र मार्गे सत्यस्य सत्याद्युपायवृंदस्य परं निधानं परमकारणम् तत्प्रसिद्धं ब्रह्मवरीवर्ति ॥४४॥

44. Truth alone triumphs, not falsehood. Truth leads to the path of Brahma. By that path do seers walk—they who have attained all their desires. Through that path lies the seat of Brahma.—Muṇḍaka, 3. 1. 6.

Compare Gîtâ II, 10 7.

अपि चैतस्मिन्नुपायवर्गे एष एव महानुपाय इत्याह ॥

यच्च किंचिद्राजादिकं दृश्यते यच्च किंचिदिन्द्रादिकं श्रूयते ।
तत्सर्वं अंतर्बहिर्व्याप्यैको नारायणः स्थितः ॥ ४५ ॥

सकले जनेनास्मिन् जगति दृश्यमाने विश्वं यच्च किंचिद्राजादिकं दृश्यते यच्च किंचिदिंद्रादिकं श्रूयते तत्सर्वमंतर्बहिर्व्याप्यैको नारायणः स्थितो भवतीति शास्त्रनिष्पन्नोतिसमीचीनोपाय इत्यर्थः ॥४५॥

45. All the sovereigns of empires that are seen on the Earth; and all the rulers of heavens, Indra and others, such as are heard—all are pervaded, both inside and outside, by Nârâyaṇa.

नन्वस्य श्रीनारायणस्य स्वरूपं किमित्यत्राह ॥

यतो वाचो निवर्त्तंते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन ॥ ४६ ॥

(तैत्तीरिय २ । ४ । १ । २ । ६ । १ ।)

यतो यस्मादानन्दस्वरूपाद्वाचो ब्रह्मादीनां वाण्यो निवर्त्तंते वक्तुं न शक्नुवंति मनसा सह ब्रह्मादीनामपि मनो न विमर्शयितुं शक्नोति किं कृत्वा अप्राप्याज्ञात्वा चेज्ज्ञानं तेषां स्यात्, तदा विमर्शनवचनविषयं किं न स्यात् । विज्ञातारमरे केन विजानीयादिति श्रुतिः तस्माद् ब्रह्मणस्तदानन्दमानन्दस्वरूपं आनन्दो वै ब्रह्मेति श्रुतिः ।यो विद्वान्न तुमायकः (ज्ञानुमापको वा पाठः) स कुतश्च नरकादिभ्यो भूतादिभ्यश्च न विभेति भयं न विदधाति द्वितीयाद्वै भयं भवतीति श्रुतेः द्वितीयाभासतो न भीत्यवकाश इत्यर्थः ॥ ४६ ॥

46. Words fail to describe Him; the mind fails to apprehend him. He who knows Him to be full of bliss, has no fear from any one.—Taittirîya, 2. 4. 1. and 2. 6. 1.

NOTE.—Brahma has been described as Bliss, आनन्दो वै ब्रह्म.

If one desires bliss, let him reach the fountainhead of bliss *viz*, Brahma, आनन्दो वै ब्रह्म द्वितीयाद् वै भय भवति. Fear arises from one who is other than self.

The sage who sees Brahma in every object around him, *i.e.*, who sees no other entity than Brahma, can have no fear. He cannot be afraid of himself.

ननु श्रीभगवद्धाम यद्वदंति तत्कीदृशमित्यत्र आह ॥

सर्वे वेदा यत्पदमामनंति तपांसि सर्वाणि च यद्वदंति ।

यदिच्छंतो ब्रह्मचर्यं चरंति तत्ते पदं संग्रहेण ब्रवीमि ॥४७॥

(कठवल्ली १।२।१५।)

सर्वे वेदा यस्य ब्रह्मणः पदं धाम आमनंति प्रशंसंति सर्वाणि तपांसि च मासोपवासचांद्रायणादयो नियमा यद्धाम वदंति यन्निमित्ता भवंति यद्धामेदं तः पुरुषाः ब्रह्मचर्यं ब्रह्मचर्यादिकानाश्रमांश्चरंति धारयंति तद्धाम हे लोका इति शेषः। संग्रहेण संक्षेपेण ब्रवीमि कथयामि ॥ ४७ ॥

47. All the Vedas sing the praises of that place; all penances are undergone for the attainment of that place. Men observe the ordinances of Brahmanical life to reach that place. That place do I tell you in brief —Kaṭha. 1. 2.15.

तदेव स्तौतीत्याह ।

एतदालम्बनं श्रेष्ठमेतदालंबनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ ४८ ॥

(कठवल्ली १।२। १७।)

एतदालम्बनं धाम श्रेष्ठं एतदालम्बनं धाम परं परात्परम् एतदालम्बनं धाम ज्ञात्वा अविनाशि ब्रह्मस्वरूपं निर्णीय पुरुषस्तस्मिन् ब्रह्मलोके ब्रह्मधाम्न्येव महीयते पूज्यते इत्यर्थः ॥ ४८ ॥

48. That refuge is best; that refuge is the highest. Having attained that refuge, he is honoured in Brahma-loka (the world of Brahma.—Kaṭha, 1. 2. 17.

पुनरपि तस्य ब्रह्मणो दुर्ज्ञेयत्वं वर्णयति श्रुतिः ।

आसीनो दूरं व्रजति शयानो याति सर्वतः ।

कस्तं सदामदं देवं मदन्यो ज्ञातुमर्हति ॥४९॥

(कठवल्ली १।२।२० ।)

यः परमेश्वर आसीनः स्वस्वरूपब्रह्मधाम्नोपरि निविष्टः दूरं व्रजति सर्वे दृश्यादृश्यं स्वनगरे सिंहासनोपरि निविष्टो महाराजः सकलपृथिवीवृत्तांतमिव व्याप्नोति जानातीत्यपरपर्यायः। च पुनः यत्र शयानः सुप्तः सर्वतो याति जागर्ति सर्वं पश्यति शृणोतीत्यर्थः ।

तं परमेश्वरं कथंभूतं सदामदम् सदैव मदिरोन्मत्तवन्मदः स्वस्वरूपमग्नत्वं यस्य तं सदैवोन्मत्तस्वभावम् । यद्वा सदामदम् । सदैवाभिमानशून्यं । ननु उन्मत्ततापवनबलेन वा भूतप्रवेशेन अथवा मदिरापानेन तत्र तस्य केनोन्मत्तत्वं जातमित्यत्राह । देवक्रीडकं यतस्तस्य सदोन्मत्तत्वं सावधानं न तु विक्षिप्तं । एतादृशं ब्रह्म मदन्यो ब्रह्मणा इतरो ज्ञातुं निर्णतुमर्हति योग्यो भवति न कश्चनेत्यर्थः ॥ ४९ ॥

49. Sitting he travels far. Lying, he reaches all places. Who else than I can know such a Deity—ever intoxicated with Bliss?—Katha, 1 2. 20.

कश्चिदेतद्वेत्ता स्यात्सोपि कृतार्थो भवेदित्याह श्रुतिः ।

अशरीरं शरीरेषु अनवस्थेष्ववस्थितम् ।
महांतं विभुमात्मानं मत्वा धीरो न शोचति ॥५०॥

(कठवल्ली १।२। २१।)

अशरीरं अन्यप्राणिवत् शरीरं न यस्य तम् अनवस्थेषु अनित्येषु अथवा अवस्था जाग्रत्स्वप्नसुषुप्तितूर्यारूपाण्येषां यतः एता अवस्थाश्चिद्रूपबुद्ध्युद्भवाः देहास्तु जड़स्वरूपा तादृशेषु शरीरेष्ववस्थितं तिष्ठंतं । अथवा अशरीरमवस्थितं देहाभिमानरहितं यतः महांतं महद्रूपतया स्वल्पपदार्थेषु देहेषु कदाभिमानत्वं न स्यात् यतस्तं विभुं सर्वव्यापकं तमेव सर्वभूतात्मानं मत्वा धीर एतादृक् परमेश्वरज्ञो न शोचति शोकमोहाविष्टो न भवतीत्यभिप्रायः ॥ ५० ॥

50. He who has no (physical) body (like ordinary men) and he who dwells in bodies that will die, is great. He pervades all objects. The wise, who know him to be as described above, are not affected by grief.—Kaṭha, 1. 2. 20.

एतदेव दृढ़यति ।

अशब्दमस्पर्शमरूपमव्ययं तथा रसं नित्यमगंधवच्च यत् ।
अनाद्यनन्तं महतः परंध्रुवं निचाय्य तं मृत्युमुखात्प्रमुच्यते ॥५१॥

(कठवल्ली १।३।१५ ।)

यदशब्दशब्दरहितं वाण्यभावात् यतो नीरूपस्य वाणी कुतः । च पुनः अस्पर्शं स्पर्शविहीनं रूपाभावात् यतोऽरूपं रूपशून्यं । अतएवाव्ययम् जन्माभावात् । तथाऽरसं रस आनन्दः । यदानन्दस्वरूपाद्विषयानंदस्तुच्छ एव । तस्मात् नित्यमगंधवत् गंधो वासना तया हीनं अनादि अकारणं अनंतमंतहीनं महतः परं स्थूलस्वरूपाद्विरजः परं वा देहादिकात्परं । ध्रुवं सनातनम् तं । तत् एतादृशं ब्रह्म निचाय्य निर्णीय पुरुषो मृत्युमुखात् संसारात्प्रमुच्यते मुक्तः स्यादित्यर्थः ॥ ५१ ॥

51. He is beyond sound, beyond touch, beyond colour. He does not waste.—He is Eternal,—He is Bliss. He has no desires. He has no beginning, no end. He is greater than the great. A man who understands Brahma (as described above) is saved from the jaws of Death.—Kaṭha, 1. 3. 15.

इदानीं निर्णयोपायमाह ।

अंगुष्ठमात्रःपुरुषोन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेतमुंजादिवेषीकां धैर्येण तं विद्यात्॥५२॥

(कठ १।६।१७।)

अगुंष्ठमात्रपरिमाणः अथवा अंगानि उषित्वा व्याप्य तिष्ठति मात्राभिः कलाभिर्यः सः पुरुषः परमेश्वरः कथंभूतः अंतरात्मा अन्तर्द्धामिमध्ये आत्मा स्वरूपं यस्य । यः सर्वजनानां समस्तलोकानां हृदये हृदयाकाशे सन्निविष्टः । तं श्रीनारायणं स्वाच्छरीरात्स्वकीयशरीरात् प्रवृहेत पृथक्कुर्यात् जानीयात् । कस्मादिव मुंजात् इषीकां मुंजतृणगुलिकामिव । केन धैर्येण सात्विक्या धृत्या । उक्तं च भगवद्गीतासु । धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्विकीति । तमेतादृशं नारायणं विद्याज्जानीयात् यदैव पुरुषो देह व्यतिरिक्तमात्मानं जानीयात्तदैवायमात्मा निर्णयः स्यादिति भावः ॥ ५२ ॥

52. The dweller in the body is of the size of the thumb. He is the Inner Spirit. He has always his seat in the heart of men. The seeker should separate Him from the body diligently and patiently, as one separates the reed from the *muñja* grass—Kaṭha, 1. 6 17.

NOTE —No statement of actual size is meant by speaking of the Inner Spirit as having of the size of the thumb. It simply means He is a subtle substance.

Here the spirit is described as hidden by the covering of the physical body, as the arrow reed is enclosed in the *Muñja* grass And, as the latter is separated from its covering, so should the spirit be sifted from the material vesture which covers and hides it.

Elsewhere the spirit is described as being concealed in the body, as butter lies hidden in milk He is to be churned out. He is like the oil in the *Til* seed. He has to be expressed. The art of uncovering Him and churning Him and expressing Him is taught in the Vedânta, the Yoga and Bhakti Śâstras. He is to be evolved by constant application of the mind to Him.

ननु यदलक्ष्यमतर्क्यमरूपं निरंजनं तत्केनानुमीयते इत्यनुमानलक्षणमाह श्रुतिः ।

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५३॥

(केन १।४।)

यद्ब्रह्म वाचानभ्युदितं अवाच्यं । येन ब्रह्मणा वागभ्युद्यते वक्ति । तदेव ब्रह्म हे चित्तेतिशेषः त्वं विद्धि जानीहि । नेदं साकारं देवादिकम् । साकारमनृत्तं विद्धि निराकारं तु निश्चलमिति स्मृतेः । एतत्किमित्यत्राह । न यदिदं साकारं देवादिकमुपासते ॥५३॥

53. He who is inexpressible by speech, He by whose power speech is utterable, know Him Brahma. He is not what is (ordinarily) adored.—Kena, 1. 4.

NOTE.—The material forms that are worshipped as symbols of the Deity are not to be considered as the real Brahma.

पुनरप्येतदेवाह ।

यन्मनसा न मनुते येनाहुर्मनोमतम् ।

तदेव ब्रह्मत्वं विद्धि नेदं यदिदमुपासते ॥५४॥

(केन १।५।)

यद् ब्रह्म मनसा न मनुते न विमृश्यते । येन ब्रह्मणा मनोमतं विमर्शयुतं तत्त्वविद आहुः तदेव ब्रह्मत्वं विद्धि जानीहि नेदमेतत् । यत्तत्किं । यदिदं विश्वमयमुपासते ॥५४॥

54. That which the mind cannot comprehend, He who gives the power of reflection to the mind know Him to be Brahma and not this (the material symbol) that people adore.—Kena, 1. 5.

पुनरप्येतदेव वृणोति ।

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यंति ।

तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५५॥

(केन १।६।)

यद्ब्रह्म चक्षुषा न पश्यते दृश्यते । येन ब्रह्मणा चक्षूंषि नयनानि पश्यंति तदेव ब्रह्म शेषं पूर्ववत् ॥ ५५ ॥

55. That which the eye does not see, He by whose power the eye can see, know him to be Brahma, not this which people adore.—Kena, 1. 6.

पुनरप्येतदेव वक्ति ।

यत्प्राणेन न प्राणिति येन प्राणः प्राणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५६॥

(केन १।८।)

यद् ब्रह्म प्राणेन न प्राणिति चेष्टते येन ब्रह्मणा प्राणः प्राणीयते चेष्टते तदेव शेषं पूर्ववत् ॥५६॥

56. That which does not breathe with the vital air but He by whose power the vital air gets its activities, know Him to be Brahma, and not this that people worship.—Kena, 1. 8.

अथैतादृशं ब्रह्म ये जानंति ते कृतार्था इत्याह ।

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवंति ॥५७॥

(कठ १।६।६।) (श्वेताश्वतर ४।२०।)

अस्य ब्रह्मणो रूपं कस्यचित्संदृशे दर्शनाय न तिष्ठति अस्ति । एतदेव प्रकाशयति । कश्चन पुरुष एनं ब्रह्म चक्षुषा न पश्यति । स पुरुषः कथंभूतः हृदा प्राणेन हृत्प्राणयोः परस्परं संबंधात् मनीषा मनीषया बुद्ध्या नाना ज्ञानेन तथैव मनसा संकल्पविकल्पाभ्यां च अभिक्लृप्तो निश्चित आवृतः । तस्मादीदृशं य एतद् ब्रह्म विदुर्जानंति ते अमृता जन्ममरणरहिता भवंतीत्यर्थः ॥ ५७ ॥

57. His form is not visible. No one sees Him. He is composed of the heart, the mind, and, intellect They who know Him as such, do not become subject to death. —Katha, 1. 6. 9.

NOTE.—The commentary explains अभिक्लृप्त by the word निश्चित Brahma has no material form to be perceived by the senses. He can only be thought of as constituted of हृद् प्राण मनीषा (निश्चयात्मकबुद्धि) मानस् (सङ्कल्प विकल्पात्मक)

ननु चेत्तद् ब्रह्म जन्ममरणादिहीनं तदा तस्य कथं तत्परतन्त्रंत्वमित्याह ।

एषो हि देवः प्रदिशोनु सर्वाः पूर्वोहजातः सतु गर्भेअन्तः ।
स विजायमानः स जनिष्यमाणः प्रत्यङ्मुखस्तिष्ठति विष्ठतो-मुखः ॥५८॥

(महा नारायण २।१।)

हि निश्चये एष प्रकाशस्वरूपः स्वतंत्रोस्ति । कथंभूतः देवः स्वक्रीडया नटवत्क-

विजायते कश्चिन्न म्रियते कश्चिद् व्यवहरति कश्चिद्राजा कश्चिदनुचरः कश्चिद्धनी कश्चिद्दरिद्रो जायते । तस्मात्सुत एव स्वयं क्रीड़ावशतया पूर्वः पूर्वः हि निश्चये जातः उत्पन्नः । तदनु तस्यैच्छया सर्वा दिशश्च प्रदिशश्चोपदिशश्च जाताः स एव सर्वं अंतर्गर्भे । गर्भान्तर्वर्तते । स एव विजायमानो जन्मरतः तथैव स एव जनिष्यमाणो । जन्मेच्छुः एवं स एव प्रत्यङ्मुखो बहिर्निष्क्रमणसंमुखः स एव विष्ठतोमुखः गर्भजालावृतवक्त्रस्तिष्ठति स्वयमेव सर्वत्र सर्वरूपतया क्रीडतीति भावः ॥ ५८ ॥

58 Verily, this Shining One creates the quarters and the sub-quarters. He appears to be born, sometimes inside the womb, sometimes on the point of coming out of the womb with his face bulging out—sometimes covered by the membranous coat —Mahânârâyaṇa 2 1.

NOTE —The commentator derives देव from दिव्, to act like an actor. The Deity is described to act like an actor in his various parts, sometimes as a fœtus in the womb, sometimes as a child delivered from the womb, and so on. His manifestations are numberless

पुनरप्येतदेव व्याचष्टे ।

परीत्य लोकान् परीत्य भूतान् परीत्य सर्वाः प्रदिशो दिशश्च ।
प्रजापतिः प्रथमजाऋतस्यात्मनात्मानमभिसंबभूव ॥५९॥

(महा नारायण २।७।)

परीत्य परित इत्य गत्वा व्यापकीभूय लोकान् चतुर्दशभुवनानि तथैव परीत्य व्याप्य भूतानि सकलजनान् परीत्य व्याप्य सर्वा दिशश्च विदिशश्च प्रजापतिः प्रजानां सकलचराचरभूतानां पतिः पालकः श्रीनारायणः कः ऋतस्य सत्यस्य पांचभौतिकस्य विश्वस्य प्रथमजः प्रथमं जातः आदिकारणं । आत्मना स्वरूपेण हेतुभूतेन आत्मनश्च स्वरूपं अभिसंबभूव अभितोंतर्बहिः संभावितवान् समस्तस्थावरजंगमात्मकं स्वस्वरूपं जगत् स्वयमेवोत्पाद्य स्वयमपि प्रविष्ठवानिति भावः तत्सृष्ट्वा तदेवानुप्राविशदिति श्रुतेः ॥ ५९ ॥

59. Pervading all the worlds, pervading all objects, pervading all quarters (north, south, east and west) and sub-quarters (north-east, north-west, south-east and south-west), the Lord of creation, the First Cause, manifested Himself.—Mahânârâyaṇa 2 7.

ननुभिन्नप्रकृतिषु लोकेषु आत्मनोऽपि भिन्नाः स्युर्नेत्याह श्रुतिः ।

एक एवात्मा मंतव्यो जाग्रत्स्वप्नसुषुप्तिषु ।
स्थानत्रयाद्यतीतस्य पुनर्जन्म न विद्यते ॥६०॥

(ब्रह्मबिन्दुः ११।)

एक एवात्मा जाग्रत्स्वप्नसुषुप्तिषु मंतव्यो ज्ञेयः तत्र स एवैक आत्मैतस्मिन्नवस्थात्रये मिश्रितो बद्धो जन्ममृत्युयोग्यो भवति स्थानत्रयाद्भूर्भुवः स्वः स्वरूपात्रिगुणमयादवस्थात्रितयाद्व्यतीतस्य पारंगतस्य तूर्यावस्थायिनः पुरुषस्य पुनर्जन्म न विद्यते नित्यमुक्तो ब्रह्मस्वरूप एव भवतीत्यभिप्रायः ॥ ६० ॥

60. Verily, know the Self as one in all conditions of wakefulness, dreams and sound sleep. He is beyond the regions of the Earth, the firmament, and the heavens. The man who has realised that Brahma is above all conditioned states is not subject to repeated births. Brahma-Vindu.—11.

ननु तत्त्वविदस्तद्ब्रह्म निरंजनमिति कथयंति तत्र यत्किंचिद्वस्तुस्यात् तत्तु श्वेतलोहितपीतकृष्णरक्तं स्यादेव अतस्तत्रास्तु मीयते ब्रह्मेत्याकाशपुष्पवच्छशशृङ्गवद्वा वचनवैदग्ध्यमेव स्यात् नेत्याह श्रुतिः ।

वालाग्रशतसाहस्रं तस्य भागस्य भागशः ।
तस्य भागस्य भागार्द्धं तत् ज्ञेयं च निरंजनम् ॥ ६१ ॥

(श्वेताश्वतर ५।६।)

वालस्य केशस्याग्रं शिरः तस्य लक्षसंख्याका भागा विधेयाः तत्रैको भागो ग्राह्यस्तस्य भागस्यांशस्य भागा भागशः बहवो भागाः खण्डाः कार्याः तेष्वेको भागो ग्राह्यः तस्यापि भागद्वयं कार्यं तस्यापि भागार्द्धं कार्यम् तत्र यदेकं भागार्द्धं तद्भागार्द्धपरिमाणं निरंजनाख्यं ब्रह्म विद्वद्भिर्ज्ञेयम् तस्याप्यस्यैतादृशं सूक्ष्मत्वं स्यात् तस्य श्वेतपीतादिरागता कथं ज्ञेया तस्माद्वेदाः वेदज्ञाश्च ब्रह्मणो निरंजनमिति वंदति तस्मादन्यन्नास्तीत्यभिप्रायः ॥ ६१ ॥

61. Divide the point at the end of a hair into a hundred thousand parts and continue dividing the part into further halves. So small is Brahma.—Śvetâ. 5. 9.

NOTE —Brahma is called *Niranjana*, because he is not coloured (affected) by the condition of the phenomenal world. Though described so minute as smaller than a hundred thousandth part of a hair's ending point, yet it is also described elsewhere as of the largest size, pervading the whole universe and immanent in every object.

नन्वीदृक् सूक्ष्मतरं वस्तु ब्रह्म तदा तस्य सर्वव्यापकत्वपर्याप्तिः कथमित्यत्राह ।

तिलान्ने तु यथा तैलं पुष्पे गंधमिवार्पितम् ।
पुरुषस्य शरीरे तु स बाह्याभ्यंतरे स्थितः ॥ ६२ ॥

(ध्यानविन्दु ७ ।)

तिलाभिधानेऽन्ने यथा तैलं सर्वव्यापकं वर्तते यथा पुष्पे गंधमर्पितं सर्वव्यापकतया स्थितं तथैव पुरुषस्य वैराजस्य पुरुषस्य शरीरे विराडभिधाने ब्रह्माण्डे स निरंजनाख्यो नारायणो बाह्याभ्यंतरे अंतर्बहिश्च व्यापको भूत्वा स्थितः तस्मादलक्ष्यमाहात्म्यमेव ब्रह्मेति भावः ॥ ६२ ॥

62. Just as oil exists in the *Til* (sesame) seed, just as smell in flowers, so Brahma pervades throughout the cosmos inside and outside.—Dhyânavindu 7.

पुनरप्येतदेव दृढयति श्रुतिद्वयम् ।

पुष्पमध्ये यथा गंधं पयोमध्ये यथा घृतम् ।
तिलमध्ये यथा तैलं पाषाणेष्विव कांचनम् ॥ ६३ ॥

(ध्यानविन्दु ५ ।)

यथा पयोमध्ये क्षीरमध्ये घृतं व्यापकं भवति यथा तिलमध्ये तैलं यथा पाषाणेषु शैलचूर्णेषु काञ्चनं व्यापकं भवति अथवा पाषाणेषु लोहदृषत्सु कांचनं धातुर्लोहमित्यर्थः ॥ ६३ ॥

63. Just as fragrance pervades the flower, just as butter permeates the milk, just as oil pervades the sesame seed and just as gold permeates the reef of gold.—Dhyânavindu, 5.

एवं सर्वाणि भूतानि मणिः सूत्र इवात्मनि ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ ६४ ॥

(ध्यानविन्दु ६ ।)

ब्रह्मप्रोतानि भवन्ति यथा मणिगणे सूत्रंव्यापकं भवति एवमेव समस्तेषु स्थूलसूक्ष्मेषु भूतेषु ब्रह्म सर्वव्यापकं भवति एवंविधब्रह्मज्ञानेन ब्रह्मवित्सर्वभूतांतरात्मा ब्रह्मवेत्ता ब्रह्मणि स्थितो ब्रह्मैव भवति स्थिरबुद्धिर्निश्चलधीः अतएवासंमूढोऽमोहरहित इत्यर्थः ॥ ६४ ॥

64. Just as the bads of a necklace are strung into the thread, so are all objects strung in the *Âtmâ* The man who has a stable mind and is free from delusions, realises Brahma and abides in Him (*i.e.*, attains to the condition of Brahma) Dhyânavindu.—6.

पुनरप्येतदेव व्याख्यायते ।

मूर्त्तं तु सकलं विद्यात् छाया तस्यैव निष्कला ।
सकले निष्कले भावे सर्वत्रात्मा व्यवस्थितः ॥ ६५ ॥

(ध्यानविन्दु ८ ।)

वृक्षं सकलासहितं विद्याज्जानीयात् तस्य वृक्षस्य छाया निष्कला तत्र वृक्षं तु मूलशाखाप्रशाखापत्रपुष्पफलत्वग्रसादिभिर्बहुविधं छाया त्वेकेव च पुनः वृक्षनेत्रविषयं छाया तु न तथा तस्माद् वृक्षच्छाययोः सकलनिष्कलत्वमुक्तम् तत्र सकले निष्कले च भावे सर्वत्रैवात्मा श्रीनारायणो व्यवस्थितः प्रतिष्ठितो भवतीत्यर्थः ॥ ६५ ॥

65. The tree has its parts, but its shadow is without parts. The *Atmâ* has the condition of both *Sakala* and *Niskala* (with parts and without parts).—Dhyânavindu 8.

NOTE —The term कला (kalâ) is used with reference to the digits of the moon, which is supposed to possess sixteen *kalâs*

The waxing and waning of the moon is due to the gain or loss of its *kalâs*

The tree has its roots, trunk, branches, leaves, flowers and fruits, All are its *kalâ*. Therefore the tree is *sakala* (*i e* having kalâ) Not so its shadow.

Brahma however, has the double nature of being both *sakala* and *niskala*.

Well, there may not be many Âtmâs, but you must concede that there may be at least two. To this the following is the answer

ननु बहव आत्मानो मा भवंतु परंतु द्वावात्मानौ सत्यतया वर्त्तेते इत्यत्राह श्रुतिः ।

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।

तयोरेकं पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ ६६ ॥

(मुण्डक ३।१।१ । श्वेताश्वतर ४।६।)

द्वौ उभौ सुपर्णौ पक्षिणौ सुपर्णाविति वृक्षापेक्षयोक्तम् परमार्थतस्तु जीवात्मा परमात्मानौ सयुजौ सदा संयुक्तौ सखायौ परस्पराविरोधिनौ समानं सामान्यतया तिष्ठन्तौ अथवा समानं सहमानेन तत्रैकश्च मानेन देहोहमिति ज्ञानेन अन्यश्चामानेन नाहं देह इति मानेन युक्तौ वृक्षं वृक्षते न पश्यति इति वृक्षः तं तस्माद्देहस्य वृक्षसमानता वर्णिता । उक्तं च गीतासु ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् । छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् । परिषस्वजाते आलिंगितवंतौ तयोर्जीवात्मपरमात्मनो मध्यादेको जीवात्मा पिप्पलं अश्वत्थे न श्वस्तिष्ठतीत्यश्वत्थं देहं इति यः स्वादुरसपूर्वकं अतीन्द्रियद्वारा भुनक्ति अन्यो द्वितीयः परमात्मा अनश्नन् भोगमकुर्वाणः अभिचाकशीति सन्निधानतया तिष्ठति तत्रेतयोर्गंगागंगाजलवन्नामतएव द्वित्वम् न तु परमार्थं वस्तुतस्तु द्वावेव चिद्रूपौ तत्र चैतन्यमेकमेव तस्माच्चिद्रूपतया नामतएव तयोर्भेदः वस्तुतस्त्वेकमेव ब्रह्मेति भावः ॥ ६६ ॥

66. There are two birds with beautiful plumage, who are associated with each other as friends. They roost on the same tree One eats the sweet fruits of the fig tree ; but the

other abstains from eating, and looks on.—Muṇḍaka, 3-1-1. Swetaswâtara —4 6.

NOTE.—The commentator plays on the word स्मान *Samâna* means ordinarily equal, common, *i e.* the same But it has also the sense of possessing मान, *i.e.*, egotism—the sense of one's individuality The *jiva* has this sense But Brahma is free from it The *jîva*, therefore, partakes the fruits of its individual existence. Not so Brahma. This is the only difference between the two. Consciousness, intelligence (चैतन्य) is the common property of both

इदानीं पूर्वश्रुतिवदात्मद्वयनिषेधिन्युत्तरा श्रुतिश्च ।

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजा जनयन्तीं सरूपाः ।
अजो ह्येकोऽजुषमाणोनुशेते जहात्येनां भुक्तभोगामजो-
न्यः ॥ ६७ ॥

(श्वेताश्वतर ४।५।)

अजां जन्मशून्यां भ्रांतिमात्रामेव मायां एकामद्वितीयां लोहितशुक्लकृष्णां रजःसत्वतमोमयी रक्तश्वेतश्यामवर्णा बह्वीः प्रजाः नानाविधाः नानावर्णाः नानाप्रकृतिः सृष्टिजनयंतीमुत्पादयंती कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते इति कृष्णस्मरणात् कथं भूताः प्रजाः स्वरूपास्तद्रूपा यथा तस्यास्त्रिगुणत्वं तथैव प्रजाप्युत्पादिता तत्र पूर्वोक्त जीवात्मपरमात्ममध्यात् हि निश्चये एको जीवात्मा अजः चिद्रूपत्वाज्जन्मादिषड्विकाररहितः न जायते म्रियते वा कदाचिदिति श्रीभगवत्स्मृतेः एनां त्रिगुणमयीं मायां। दैवी ह्येषा गुणमयी मम माया दुरत्ययेति श्रीकृष्णस्मरणात् । अनु च तत्परो भूत्वा जुषमाणः सेवमानः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते इतिकृष्णस्मरणात् अथ पूर्वोक्तः परमात्मा अजो जन्मादिशून्यश्चिन्मयत्वात् एनामसद्रूपिणीं भुक्तभोगां प्रथमेन जीवात्मनोच्छिष्टीकृतां वेश्यामिव जहाति त्यजति यद्यपि परमात्मा मोहिनीं मायामिंद्रजालवद् दृष्ट्वा मायासबल-जीवभावत्वं प्राप्नोति न्यूनोऽपि स्वविमर्शतयैकात्मस्वस्वभावं प्राप्त इत्यर्थः ॥६७॥

67. The unborn *Purusa* (Dweller in the body) consorts with the unborn tri-coloured *Prakritî*, constituted of the three *Guṇas—Satwa, Rajas and Tamas* Many are the off-springs begotten of this intercourse resembling one another. The unborn (*Puruṣa*) lies with her, the unborn (*Prakṛiti,*) but renounces her after enjoyment of his intercourse with her—Śwetâśwatara, 4. 5.

NOTE —This text has a double meaning. Ajâ means a he-goat, ajâ a she-goat. The attributives, red, white and black, have been purposely used to denote the three *gunas, Rajas, Satua* and *Tamas*. Nature cannot evolve but by union with spirit. This is the pith of the Sâṃkhya system of philosophy,

This is not the only instance of the use of indelicate analogies in theological and philosophical literature.

The *Hatha—Pradî-pikâ*, a well known treatise on *Yoga*, has the following:—

(*a*) गङ्गा यमुनयोर्मध्ये बालरण्डा तपस्विनी ।
बलात्कारेण गृह्णीयात् तद्विष्णोः परमं पदम् ॥
इड़ा भगवती गङ्गा पिङ्गला यमुना नदी ।
इड़ा पिङ्गलयोर्मध्ये बालरण्डा च कुण्डली ॥
(*b*) गोमांसं भक्षयेद् यस्तु पीत्वाम्रवारुणीचा ।
कुलीनं तमहं मन्ये इतरे कुलघातकाः ॥
गोशब्देनोदिता जिह्वा तत् प्रवेशो हि तालुनि ।
गोमांसभक्षणं तत्तु महापातकनाशनम् ॥
जिह्वाप्रवेशसम्भूतवह्निनोत्पादितः खलु ।
चन्द्रात् स्रवति यः सारः स स्यादमरवारुणी ॥

One is surprised that a treatise on Yoga should be disfigured by this picture in sloka (*a*), suggestive of carnality, so uncalled for and so out of place

But when the real meaning of these utterances as given there, is learnt everything appears as decent and spiritual as could be desired. But why on earth use such gross figurative passages? An unscrupulous Christian Missionary preacher bent on making mischief, and others equally hostile to Hindu sacred literature, can make good capital out of such apparent irreligious texts, by suppressing the true interpretation of these texts from their audience, before whom they can caricature these "heathenish" teachings.

नन्वीदृश्या ब्रह्मजिज्ञासायाः कोर्थं इत्यत्राह ।

आहारार्थं कर्म कुर्यादनिंद्यं कुर्यादाहारं प्राणसंधारणाय । प्राणाः संधार्यास्तत्त्वजिज्ञासनार्थं तत्वं जिज्ञास्यं येन भूयो न जन्म ॥६८॥

भोजनार्थं कर्म व्यवहारं कुर्यात् यतस्तेन विना भोजनप्राप्तिः कुतः स्यात् कर्म कथंभूतं अनिंद्यं शास्त्रलोकादिवाच्यम् ननु यस्यैतादृशं बंधनम्भवेत् तद्भोजनमेव किमर्थं कुर्यात् तत्राह पुरुषस्तदाहारं भोजनं कुर्यात् कस्मै प्राणसंधारणाय प्राणस्य संधारणम् संदीपनं तस्मै ननु चेत् प्राणसंधारणमेव भोजनकारणम् तदा प्राणेन किंप्राणस्तिष्ठतु वा व्रजतु इत्यत्राह तत्त्वजिज्ञासार्थं ब्रह्मणो जिज्ञासनं ज्ञातुमिच्छा तदर्थं प्राणाः संधार्याः यतः श्वासस्थितिं विना तत्त्वज्ञानं कुतः ननु तत्त्वज्ञानेन किं प्रयोजनमित्यत्राह पुरुषैस्तत्त्वं जिज्ञास्यमिति ज्ञाधरणो धर्मः येन तत्त्वज्ञानेन भूयः पुनर्जन्म न स्यात् ॥६८॥

68 To obtain a supply of one's food one should take to honest work that may not bring ill repute. The object of eating is to sustain life, and the object of life is to acquire the knowledge of eternal truth, so that one may not be subject to repeated births.

NOTE—The object of *Brahma jnāna* (knowledge of Brahma) is to obtain victory over death, or, as the commentator puts it, to obtain victory over repeated births

ननु तत्त्वं ज्ञानं सुलभं किं न स्यान्नेत्याह।

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वंतोपि बहवो यं न विद्युः।
आश्चर्यो वक्ता कुशलोस्यलब्धा आश्चर्योज्ञाता कुशलोनुशिष्टः॥६९॥

(कठवल्ली २।७।)

श्रवणाया श्रवणमात्रार्थमपि कैश्चिद्बहुभिः पुरुषैर्यः परमेश्वरो न लभ्यो लब्धुं न शक्यः तेषां ज्ञानस्य कथैव का केचिद् बहवः श्रण्वंतोपि वेदशास्त्रश्रवणमपि कुर्वतः यं श्रीनारायणं न विद्युर्जानंति यतोस्य ब्रह्मणो वक्ताप्याश्चर्यः यतोयमनिर्वाच्यः यतो वाचो निवर्तंते इति श्रुतेः अस्य ब्रह्मणो लब्धाकुशलोऽत्यंतनिपुणः अस्य ज्ञाताश्चर्यः अस्य ब्रह्मणोऽनुशिष्टः अनुरूप आराधकोपि कुशलो महाचतुरः यतः साकारान्देवान् सत्स्वरूपान् ज्ञात्वा निराकारं सत्स्वरूपं ब्रह्माराधयितुं परिकरं बन्धातीत्यभिप्रायः॥६९॥

69. Many have not succeeded even to the extent of hearing about Him Many have not understood Him, though they have heard about Him. How few are they who can speak what He is Accomplished is he who has the knowledge of Brahma. Wonderful must be the knower—more wonderful still the disciple taught by such an accomplished teacher.—Katha. 2 7.

NOTE.—The commentator observes that rare is the man who, after having realised *Saguna Brahma*, strives to know the *Nirguna Brahma*.

ननु चेदीदृगत्यंतदुर्लभो ब्रह्मनिर्णयस्तर्हि किं तेन इत्याह।

भिद्यते हृदयग्रंथिश्छिद्यंते सर्वसंशयाः।
क्षीयंते चास्य कर्माणि तस्मिन् दृष्टे परावरे॥७०॥

(मुण्डक श्रुतिः २।२।८।)

तस्मिन्परावरे स्थूलसूक्ष्मस्वरूपे ब्रह्मणि दृष्टे निर्णीते सति हृदयग्रन्थिः मोहशोकपाशः भिद्यते त्रुट्यते तथैव सर्वसंशयाः किंमनित्यं किं नित्यं क ईश्वरः कः संसारः कोहमि-

स्यादि समस्तसंदेहाः छिद्यन्ते नश्यन्ति अस्यैव ब्रह्म निर्णेतुं कर्माणि कर्तव्यानि क्षीयंते कृतकृत्यो भवतीत्यभिप्रायः ॥७०॥

70 The knot of the heart is cut asunder All the doubts are dispelled. That man's actions are sterilized (made incapable of bearing fruits) when he has seen Him who manifests as the highest and the lowest (Brahma)—Muṇḍaka, 2 2. 8.

NOTE —परावरे has been paraphrased as स्थूलसूक्ष्मस्वरूपे

ननु यद् ब्रह्मशिवादिभिरपि दुर्ज्ञेयं तस्य निर्णयोऽन्येषां कथमित्यत्राह ।

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥७१॥

(केन ११ ।)

यस्य पुरुषस्यामतं नेदं ब्रह्म नेदं ब्रह्मेति पदार्थज्ञानं यदा नश्यति तदा तस्य ब्रह्म-मतं ज्ञातं स्यात् नेति नेतीति शेषितं यत्परंपदमितिश्रुतेः तथा च यस्य पुरुषस्य मतं मया ब्रह्म ज्ञातं स तद् ब्रह्म न वेद जानाति यतो ज्ञानज्ञेयताख्यो त्रिपुटीमये मायाविषय एव परिवर्तते च पुनर्विज्ञानतामस्माभिस्तद् ब्रह्म निर्णीतमिति निश्चयवतामविज्ञातं तैः किंचिन्न निर्णीतम् यतो निरंजनं नीरूपं निर्गुणं निष्कलमलक्ष्यं ब्रह्म तन्निर्णयो निरवकाश इतिभावः । तथैव विजानताम् विज्ञातारमरे केन विजानीयादिति श्रुतिः ज्ञानेन निश्चयवतां पुरुषाणां विज्ञातं तद्ब्रह्मानिर्वाच्यमुपलक्ष्यमज्ञेयमिति तैरेव निर्णीतमित्यर्थः ॥ ७१ ॥

71. He who thinks that he has not apprehended Brahma, may be credited to have formed a correct opinion. He who has formed the opinion that Brahma has been understood, is an ignoramus Brahma has not been known by one who thinks that he is the knower. But he who thinks he has not known Him, has come to know Him (correctly).—Kena, 2. 5.

NOTE —Self-satisfaction and arrogance of a pretender to knowledge of *Brahma* is condemned here.

ननु चेदेतद् ब्रह्माज्ञेयं तदा तत्प्राप्तिपरिश्रमो निरर्थक इत्यत्राह ।

यदा सर्वे प्रमुच्यंते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतोभवत्यत्र ब्रह्मसमश्नुते ॥७२॥

(कठवल्ली श्रुतिः ६।४ ।)

यदा यस्मिन् काले अस्य पुरुषस्य हृदि हृदये स्थितैः श्रिताः मृतोत्थिताः सर्वे कामाः वित्तैषणा सुतैषणा सुखैषणा श्रेयैषणा स्वर्गैषणोत्यादिसकलकामनाः प्रमुच्यन्ते अमुं संत्यज्य पलायंते अथानन्तरं मर्त्यो मरणशीलः अमृतोभवति कामकामिन एव देहसंबंधतो जन्ममृत्य्वादि इतिभावः। ततो तत्रैव जन्मनि ब्रह्मत्वं समश्नुते ब्रह्ममयोभवतीत्यर्थः ॥ ७२ ॥

72 When all desires that have lain in the heart have been swept away, then has mortal man no death. He reaches the Brahmic state here (even in this life on the earth).—Kaṭha, 2. 6. 14

पुनरपि ब्रह्मणो दुर्ज्ञेयत्वं श्रुत्वा भ्रांतचित्तान्पुरुषानाश्वासयत्यन्या श्रुतिः।

तमेवमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषंति।
यज्ञेन दानेन तपसानाशकेन ॥ ७३ ॥

(बृहदारण्य ४।४।२२।)

यज्ञेन दानेन तपसा नियमेन अनाशकेन निष्कामेन यतः कामेनैव पुण्यनाशः अनाशकेनेति सर्वत्र योज्यं तैरेव शुद्धाः संतो ब्राह्मणाः वेदज्ञाः वेदानुवचनेन वेदश्रुतिसमुदायेन तमेव प्रसिद्धमात्मानं सर्वभूतात्मानं विविदिषन्ति जानन्तीत्यर्थः ॥ ७३ ॥

73. Those Brâhmaṇas attain Brahma who perform sacrifices, charities, penances, without any wish for reward—simply as duties demanded of them by Śastric injunctions—Br.-4 4. 22

NOTE.—अनाशकेन in the text literally means—only works done unselfishly bear lasting fruits. Hence, the attributive signifies that sacrifices, charities and penances performed self-lessly, go to help the attainment of Brahma.

पुनरप्येतदेव दृढयति।

द्वे ब्रह्मणी वेदितव्ये शब्दब्रह्म परं च यत्।
शब्दब्रह्मणि निष्णातः परंब्रह्माधिगच्छति ॥७४॥

(ब्रह्मविन्दुः १७।)

द्वे ब्रह्मणी वेदितव्ये एकं यत् शब्दब्रह्म वेदशास्त्रं अपरं परं ब्रह्म च तत्र द्विविधब्रह्मज्ञाने को हेतुरित्यत्राह यः शब्दब्रह्मणि वेदशास्त्रे निष्णातः निःशेषतया ज्ञातः वेदशास्त्रज्ञो भवति स परंब्रह्माधिगच्छति अनुमानद्वारा दर्पणे स्वमुखमिव प्राप्नोतीत्यर्थः ॥७४ ॥

74. Two Brahmas have to be known—The Word Brahma, and the Supreme One. One thoroughly conversant with the Word Brahma (Veda) gets the knowledge of the Para-Brahma (Supreme One).—Brahma Vindu, 17.

NOTE.—The realization of Brahma follows the thorough attainment of the knowledge revealed in the Vedas.

अथेदानीं ब्रह्मज्ञाने सुगमोपायमाह श्रुतिः ।

यदा पंचावतिष्ठंते ज्ञानानि मनसा सह ।

बुद्धिश्च न विचेष्टेत तामाहुः परमां गतिम् ॥७५॥

(कठवल्ली ६।१०।)

यदा पंच ज्ञानानि ज्ञानेन्द्रियाणि अवतिष्ठंते निष्कामानि भवंति मनसा सह मनोपि निष्कामं स्यात् तेनानेन कर्मेन्द्रियाण्यपि वर्णितानि यत इन्द्रियाणां मनोवशत्वात् बुद्धिश्च न विचेष्टेतानेकज्ञानं न कुर्य्यात् तां तदवस्थां परमां गतिमाहुर्वदंति वेदविद इत्यर्थः ॥७५॥

75. When the five senses of perception, along with the *manas* and the *buddhi* are worked with no selfish aim—that is the highest goal (of life)—Katha 2 5 10

NOTE—The translation of the text is in the spirit of the interpretation in the commentary.

योगमार्गिणामप्येतदेव द्रढ़यति श्रुतिद्वयम् ।

अनन्ता रश्मयस्तस्य दीपवद्यः स्थितो हृदि ।

सितासितकद्रुनीला कपिलामृदुलोहिताः ॥७६॥

(मैत्री-६।३०।)

तस्य प्राणस्य अनन्ता अनेका रश्मयो नाड्यः संति कथंभूता रश्मयः सितासिता श्वेताश्च असिताः श्यामाश्च ते कद्रुनीलाः कद्रुः च कठोराश्च नीला हरिता श्वेतकपिला सुवर्णवर्णा मृदुलोहिताः मृदवः कोमलाश्चालोहिता आरक्ता ते इति द्वंद्वः तस्य कस्य यो हृदि हृदये दीपवत्प्रदीपवत्स्थितः प्रज्वलितो भवति ततस्तेषां रश्मीनां नाडीनां मध्ये ऊर्ध्वमेको रश्मिः सुषुम्णानाड्याख्या स्थितो भवति तेन सुषुम्णाख्यनाडी द्वारा यः प्राणात्मको जीवः सूर्यलोकं भित्वा प्राणभावं त्यक्त्वा ब्रह्मलोकं मनोभावं चातिक्रम्य संत्यज्य परां गतिं ब्रह्मसत्तां याति गच्छति ब्रह्मात्मकोहमिति भावयतीत्यर्थः ॥ ७६ ॥

76. Numberless are His rays—of the Light who dwells in the heart and shines like a lamp. They are white, green, tawny, golden, and light red.—Maitri, 6. 13.

NOTE—This is an allegorical statement of a mystical truth known only to Yogis. There are numberless nerves running from the heart to all parts of the body. One of these nerves is called the *Sushumnâ* that has its passage to the brain. It is by directing his vital air through the *Sushumnâ* that the *Yogi* enters the *Sûryaloka* (the region of the Sun,) and then attains the state of Brahma.

पुनरप्येतदेव दृढयति ।

समाने वृक्षे पुरुषो निमग्नोऽनीशया सोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७७॥

(श्वेताश्वतर ४।७।)

समाने वृक्षे अभिमानपूर्वकं अहंतासंयुक्ते देहे निमग्नः । मानतया तन्मयतयोपविष्टः शोचति । दीनोहमातुरोहम् । पापात्माहमित्यहर्निशम् विषादं करोति ।कथंभूतः । मुह्यमानः । मोहितः । कयानीशया । ईश्वराभावतया । अहमीश्वरः अहं कर्ता अहं दाता अहं सिद्धः अहं भोगी अहं बलवान् अहं सुखी अहमाढ्यः अहं कुलीनः इत्यहंकारकेनाज्ञानेन ततो यदा अयमेव जीव ईशमन्यमितरं पश्यति सः परमेश्वर एव कार्यकारणकर्तृरूपो नाहमिति जानाति ।

तथाचाष्टावक्रे ।

अहं कर्तेत्यहंमानमहाकृष्णाहिदंशितः ।
नाहं कर्तेति विश्वासामृतं पीत्वा सुखी भवेति ॥

पुनरस्य परमेश्वरस्य महिमानं एकस्मिन् क्षणे संभाविते संभावनायाम् । असंभाविते संभावनां वक्तरि मूकं मूके वक्तारं राज्ञि दासं दासे राजानम् । धनिनि दरिद्रं दरिद्रे धनिनं च करोतीति । च तन्माहात्म्यं पश्यति । ईशं कथंभूतं जुष्टं ब्रह्मादिस्थावरान्तेन सकलजनेन सेवितम् । ईदृग्ज्ञानेन चेदयं जीवो भगवंतं भजेत तदा वीतशोको निवृत्तशोकमोहो भवति यातीत्यर्थः ॥ ७७ ॥

77. The Jîva (Purusa) clings to the body (as a bird roosts on a tree) in common with the other Dweller in the body. The Jiva is distracted by anxious thoughts in his helplessness and in his delusion (that he is without a guide and master). When, however, he sees the glory of the other one (the Supreme Dweller in the body) that He is the lord, the Jîva's anxiety departs.—Swetâswatara 4. 7.

NOTE.—समान in the text has the double meaning of "in common with" and "affected by egotism—individuality :

So long as the Jiva is guided by his sense of egotism—his individuality—he is subject to anxieties. But as soon as he comes to see that the Supreme One is the master, he has the satisfaction of the knowledge of the existence of a friendly controlling guide, and he labours no more under anxious thoughts about himself.

That is, when the individuality is lost in cosmic consciousness, there is bliss—all griefs having departed at the advent of this new consciousness.

तस्मादहंतात्यागएव महानुपाय इत्याह ।

न कर्मणा न प्रजया न धनेन त्यागेनैकेनामृतत्वमानशुः ।
परेण नाकं निहितं गुहायां विभ्राजते यद्यतयो विशंति ॥७८॥

(कैवल्यो० १।१।)

तत्त्वविद् इति शेषः । न कर्मणा नित्यनैमित्तिकादिधर्मेण चान्द्रायणादिव्रतसमुदायेन च । न प्रजया पुत्रादिकृतश्राद्धादिना । न धनेन धनसाध्येन यज्ञादिना वा । किंतु एकेन केवलेन त्यागेनाहंतात्यागेन अमृतत्वं अमृतो जन्ममृत्यादिरहितोऽविनाशी नारायणस्तद्भाव अमृतत्वं श्रीनारायणसायुज्यताम् । आनशुः प्राप्नुयुरित्यर्थः । तस्मात्तदविनाशीस्वरूपं ब्रह्म कथंभूतं नाकं परेण नाकात्स्वर्गादपि परं श्रेष्ठम् विभ्राजते प्रकाशते नयनादिसकलपार्षदद्वारा सर्वं करोतीति भावः । यद्यत्र ब्रह्मणि यतयोऽहंतात्यागेन यत्नवंतस्त एव संन्यासिनः परमहंसा विशंति तदात्मतया सर्वं जानंतीत्यभिप्रायः ॥ ७८ ॥

78. Not by *karma* (religious observances); not by progeny (the begetting, of children who offer oblation to the manes of the departed); not by riches (as the means for the performance of works of public and private charities and religious sacrifices) do men attain immortality That is gained by renunciation only. Brahma shines in the cave (retreat) which is beyond *Swarga.* The controllers of their passions—they who have renounced their attachments—they alone can enter that retreat.—Kaivalya, 1. 1.

NOTE.—This is an oft quoted text of the Vedânta There are more than one renderings by expositors of the various schools of Vedantic thought. The translation here follows the Dipikâ.

पुनरप्येतदेव द्रढयति ।

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्वाः ।
ते ब्रह्मलोकेषु परांतकाले परा मृताः परिमुच्यंति सर्वे ॥७९॥

(मुण्डक ३।२।६।)

ये वेदान्तविज्ञानसुनिश्चितार्थाः वेदान्तशास्त्राणां विज्ञानेन सुनिश्चितो निर्णीतोर्थः परमार्थो ब्रह्म यैस्ते संन्यासयोगेनात्मत्यागोपायेन यतयो यत्नवंतः। तेनैव शुद्धसत्वाः निर्मलान्तःकरणाः। यतः समस्तपापविधायिन्यहंतैवेति । तस्मादहंतात्याग एव शुद्धकारणमिति भावः। ते सर्वे ब्रह्मलोकेषु ब्रह्ममयेषु लोकेषु परांतकाले परः परश्चासावंतः । कल्पांतस्वात्मविनाशः यतो यावदहंता वर्तते तावदेव देहात्मसंसारस्थितिरपि वर्तते स एव कल्पः

तस्याहंकारस्यांतो नाशः कल्पांत इति कथ्यते तस्य काले समये यावेदवाहंताविनाशः स्यात् तदेव कल्पांतकालस्तस्मिन् सति परामृता अत्यन्ताविनाशिरूपाः परिमुच्यन्ते परितो जीवभावादिबंधनेभ्यो मुक्ताः संतो ब्रह्मसायुज्यमाप्नुवंतीत्यभिप्रायः ॥ ७९ ॥

79. They who have well ascertained the highest truth by their knowledge of Vedânta—they who by their renunciation have been constantly endeavouring to control their passions ; they with purified mind attain the region of Brahma, in the end of their time.—Muṇḍaka, 3. 2. 6.

NOTE —परान्तकाल *i e.* कल्पान्त in the case of the seekers of Brahma, is the moment when they get the knowledge of Brahma, and, renouncing their individuality, are lost in the great cosmic consciousness

अनेन पूर्वोक्तेन श्रुतिसमुदायेन ब्रह्मज्ञाने आरोहक्रम उक्त इदानीं ततोपि सुगम मवरोहमार्गमाह श्रुतिः ।

तदेव निष्कलं ब्रह्म निर्विकल्पं निरंजनम् ।
तद्ब्रह्माहमिति ज्ञात्वा ब्रह्म संपद्यते ध्रुवम् ॥८०॥

(ब्रह्मविन्दुः)

तदेव पूर्वोक्तं ब्रह्म निष्कलं निर्विकल्पं निरंजनम् यस्तद् ब्रह्माहमिति ज्ञात्वा ध्रुवं-निश्चये संपद्यते ब्रह्मैव भवति ब्रह्मविद् ब्रह्मैव भवतीति श्रुतेः ॥८०॥

80. When the individual Jîva knows "I am that Brahma"—the one without digits—the unconditioned—the dispassioned, colourless One ; he becomes at one with Him.—Brahmavindu.

NOTE.—That condition when the Knower, the Known and the Knowledge are all merged in one consciousness (the consciousness of their separate entities having disappeared), that is the Brahmic state referred to in the text.

तदेव दृढयति ।

न निरोधो न चोत्पत्तिर्न बंधो न च शासनम् ।
न मुमुक्षा न मुक्तिश्च इत्येषा परमार्थता ॥८१॥

(ब्रह्मविन्दुः)

निरोधो मृत्युर्भवति न चोत्पत्तिर्न जन्मबंधनम् न च शासनं यमदण्डो न मुमुक्षा मोक्षमिच्छा मुक्तिर्मोक्षः सर्वं ब्रह्मेति ज्ञानवत् इति शेषः इत्येषैवेयमेव परमार्थता सत्यता भवतीत्यभिप्रायः ॥ ८१ ॥

81. There is no death, no birth, no confinement, no punishment, no liberation, no desire for liberation (to him who has realised that all is Brahma). This is the supreme truth.—Brahmavindu

तस्मादीदृग्ज्ञान एव नित्यं यत्नं कुर्य्यादित्याह ।

घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम् ।
सततं मंथयितव्यं मनसा मंथानभूतेन ॥८२॥

(ब्रह्मविन्दुः)

पयसि दुग्धे घृतमिव भूते भूत अनुभूतं चराचरे जगति निगूढ़गुप्तं विज्ञानचिद्रूपं ब्रह्म विज्ञानमानन्द ब्रह्मेति श्रुतेः वसति तिष्ठतीत्यर्थः तस्माद्ब्रह्म सततं सदैव मंथयितव्यं विमर्शयितव्यं । केन मनसा शुद्धचित्तेन किंभूतेन मंथानभूतेन मंथानस्थानस्थितेनेत्यर्थः ॥८२॥

82. Like butter hidden in milk, Brahma permeates in each and every object Let there be constant churning by the churning stick of the mind.

The manner of meditating, by which the unity with Brahma is to be attained, is mentioned in the following text.

ननु तद्ब्रह्म कथं मन्थयितव्यं तत्राह ।

सर्वभूताधिवासं च यद्भूतेष्ववसर्पति ।
सर्वानुग्राहकत्वेन तदस्म्यहं वासुदेवः ॥८३॥

(ब्रह्मविन्दुः)

यद् ब्रह्म सर्वभूताधिवासं सर्वभूतानामधिवासं आराधस्तत् यद् ब्रह्मभूतेषु अवसर्पति निवसति तद्ब्रह्माहमस्मि केन सर्वानुग्राहकत्वेन सर्वमनुगृह्णात्यात्मौपम्येन जानाति इति सर्वानुग्राहकस्तस्य भावस्तत्त्वं तेन च पुनः अहं वासुदेव इति परिज्ञानेन मंथयितव्यमित्यर्थः॥८३॥

83. He who is the adored of all—He who pervades all, He who is the kind protector of all—that Vâsudeva I am.

NOTE —The highest form of *Bhakti*—the *Para-Bhakti* takes the form of the devotee's merging in the God he adores.

तद्विपरीतधर्मिणो निंदति ।

असूर्या नाम ते लोका अंधेन तमसा वृताः ।
तांस्ते प्रेत्याभिगच्छंति ये के चात्महनो जनाः ॥८४॥

(ईशावास्योपनिषत्)

असूर्याः सूर्यादिप्रकाशरहितालेाका नरकविषया अंधेन तमसा गाढ़ांधकारेणावृता युक्ता भवंति । ते प्रेत्य देहं संत्यज्य तान्नरकानभिगच्छंति ते के ये केपि जना आत्महन आत्मघातिन आत्माभावात् देहाभिमानिन इत्यर्थः ॥८४॥

84. Those worlds that are void of the sun, are filled with blinding darkness. To those worlds do they go after death who commit suicide.—Îśâvâsyopanısad.

NOTE —It is not the killers of their physical body alone who are visited with the punishment of being immured in a sunless prison. The spiritual suicides who kill their spirit while alive—the rank materialistic—it is to them also that the text specially refers.

पुनरप्येतद् दृढ़यति ।

न तं विदाथ इमा जजान यद्यस्माकमंतरं बभूव ।
नीहारेण प्रावृता जल्पाश्चासुतृप उक्थशासश्चरंति ॥८५॥

(यजुर्वेद)

हे लेाका यूयं तं न विदाथ न जानीथ तं कं यः । इमा अनेकयेानीर्जजान उत्पादितवान् तत्राज्ञाने का हेतुः यदस्मात्कारणाद्युष्माकं तेन ब्रह्मणा सहान्तरं भिन्नत्वं बभूव । अतएव भवतश्चरंति पुनःपुन र्जन्ममरणादि प्राप्नुवंति नीहारेण मेाहांधकारेण प्रावृताः नित्यमात्मानं त्यक्त्वा अनित्यं परं देहमात्मानं मन्यमानाः अतएव जल्पाः निंद्या अतएव असुतृप उदरभरणमात्रेप्सवः उक्थशासः वेदेाक्तविधिनिषेधरज्जुभिर्बद्धा इत्यर्थः ॥८५॥

85. O ye men, you do not know Him—He who has created the many worlds. It is due to ignorance that there has been this separateness from Him. Therefore, are you subject to birth and death. Being surrounded by the gloom of illusion, you forsook the Eternal spirit and clung to the perishable physical body. Therefore, are you subjected to censure. You have gratified your physical hankerings—you, who were enchained by scriptural ordinances—Yajur-Veda.

NOTE.—The mere ritualists—the followers of the letters of the law; they who performed sacrifices with the object of acquiring the good things of this world and that of *Swarga*; are perpetually liable to be re-born.

पुनरप्यभिमानिनेा लेाकान्निन्दति ।

अविद्यायामंतरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः ।
जंघन्यमाना आपि यंति मूढा अंधेनैव नीयमाना यथांधाः॥८६॥

(कठवल्ली १।२।५।)

अविद्यायां आत्मन्यनात्मज्ञानं अनात्मन्यात्मज्ञानं अविद्या । तयांतरे ईश्वरात्पृथक्त्वे वर्तमानाः अहंकर्तादि इत्यादिनिर्णये स्थिताः । च पुनः स्वयं धीराः एतत्कार्यमस्मद्वशे वर्तते इति धैर्यवन्तः । च पण्डितंमन्यमानाः वयं पण्डिता इत्यभिमानवंतः । जंघन्यमानाः अहंतयानुक्षणं तमोभयक्रोधनिष्ठाः । अतएव स्वयं मूढाः सर्वकर्तेश्वर इत्यज्ञानिनः मन्त्रादिद्वारा युष्मान्मोक्षयिष्याम इत्यन्यान्कथयंतः । ते के यथांधाः पुरुषा स्वयं गंतुमसमर्था अंधेनाचक्षुषा पुरुषेण नीयमाना हस्तान् गृहीत्वा चाल्यमानाः कुत्र गमिष्यन्ति अपि तु कुत्रचिद् गर्ते पतिष्यंति तथैवांतमूंढाः स्वयं भगवन्मार्गानभिज्ञा बहिः पाण्डित्याभिमानिनोऽन्यान्मूढान् शिष्यान् प्रमोदयतीत्यभिप्रायः ॥८६॥

86 Immersed in ignorance, considering themselves as learned sages—constantly oppressed by passions blind and senseless—they wander about like the blind led by the blind.—Muṇḍaka, 1 2 8 Katha, 1. 2 5.

NOTE.—This text occurs in both the Mundaka and the Katha Upanishads, with but slight differences. The reading of the Mundaka जघन्यमानाः has been adopted by the text. Katha has दन्द्रम्यमाणा, instead of जघन्यमाना. The commentary explains जघन्यमानाः by saying अहंतयानुक्षणं तमोभयक्रोधनिष्ठाः (constantly overpowered by passions, on account of egotism)

ब्रह्मवित्तु सदैव निर्दोष इत्याह ।

यथा प्रदीप्तं पर्वतं नाश्रयंति मृगा द्विजाः ।
तद्वद्ब्रह्मविदो दोषा नाश्रयंति कदाचन ॥ ८७ ॥

(मैत्रायणी)

यथा प्रदीप्तं दावाग्निना प्रज्वलितं पर्वतं मृगाः द्विजाः पक्षिणश्च नाश्रयंति दूरादेव नश्यंति । तद्वत् तथैव ब्रह्मविदः चित्प्रकाशवतः पुरुषस्य दोषाः पुण्यपापादयः रागद्वेषादयश्च कदाचन नाश्रयंतीत्यर्थः ॥८७॥

87. Just as beasts and birds do not stay in a mountain that is blazing in fire, so vices and sins do not remain in those who have attained the knowledge of Brahma.—Maitrâyani.

तस्मात्परोहि योगो मनसः समाधिरितिन्यायाद् ब्रह्मज्ञानमपि मनोविषयमेवेत्याह श्रुतिः ।

चित्तस्य हि प्रसादेन हंति कर्म शुभाशुभम् ।
प्रसन्नात्मात्मनि स्थित्वा सुखमव्ययमश्नुते ॥ ८८ ॥

(मैत्रायणी ४।४।)

हि निश्चये पुरुषः शुभाशुभं शुभं कर्म पुण्यादिकं निष्कामतया हंति नाशयति अशुभं कर्म अकरणतया हंति नाशयति । केन चित्तप्रसादेन चित्तस्य मनसः प्रसादः प्रसन्नता यदा स्यात् यदास्य पूर्णत्वं स्यात् तत्पूर्णत्वं पूर्णात्मकब्रह्मप्राप्त्यैव जायते नत्वपूर्णसांसारिकपदार्थप्राप्त्या यतः सांसारिकविषयादिप्राप्तौ सत्यां पुनरपि तृष्णा जायते अपूर्णविषयत्वात् तस्माद्यदैव ब्रह्मप्राप्तिः स्यात् तदैव प्रसन्नता स्यात् । ननु सा ब्रह्मप्राप्तिः कीदृशी इत्यत्राह । यदा सर्वत्रात्मज्ञानं जायते तदा ब्रह्मप्राप्तिर्विज्ञेया चेद्येन सर्वत्रात्मैवेति ज्ञातं तस्य कामना कावसिष्टा तस्माद्यदैव चित्तं निष्कामं स्यात् तदैव प्रसन्नत्वं जायते ततः पुण्यादिके पापादिके च निष्कामं स्यात् ततः शुभाशुभकर्माभोगविषयं स्यात् तस्मात्प्रसन्नात्मा प्रसन्नचित्तः पुरुषः परमानन्दरूपे आत्मनि ब्रह्मणि स्थित्वा अव्ययमविनाशि सुखमश्नुते प्राप्नोतीत्यर्थः ॥८८॥

88. It is by the peace (tranquility) of his mind that a man destroys his good or bad acts. The man who has peace (serenity, tranquility) enjoys everlasting bliss.—Maitrâyani, 4. 4.

NOTE —This peace is the result of the attainment of the knowledge of Brahma; in other words, by the realization by the Jîva of his identity with Brahma. He then has no desires nor fears. He is not in want of anything—he is fully gratified He is in an undisturbed state of mind. He is in peace.

तस्मात्सत्यतया दृढयति ।

चित्तमेव हि संसारस्तत्प्रयत्नेन शोधयेत् ।
यच्चितस्तन्मयो भवति गुह्यमेतत्सनातनम् ॥ ८९ ॥

(मैत्रायणी ३।४।)

हि निश्चये चित्तमेव मन एव संसारः संसरतीति संसारः जन्ममृत्युसुखदुःखादिप्राप्तिः तन्मयः प्रयत्नेन यत्नतयेव निष्कामतयैव शोधयेत् शुद्धं कुर्य्यात् यतः सकाममेवाशुद्धं तस्मात्पुरुषः यच्चितः यस्मिन् विषये चित्तं स्यात् तन्मयस्तद्रूप एव भवति यस्य ब्रह्मविषये चित्तं स्यात् स तद्रूपो भवति यस्य विषयादिके चित्तं स्यात्स तन्मयो भवति उक्तं च श्रीभगवद्गीतासु—यं यं वापि स्मरन्भावं त्यजत्यते कलेवरम् । तमेवेति च कौंतेय सदा-तद्भावभावितः इति ।

वसिष्ठेपि । मुक्ताभिमानी मुक्तोहीति । गीतायाम्—देवान्देवयजो यांति पितृन्याति पितृव्रताः । भूतानि यांति भूतेज्या यांति मद्याजिनोपि मामिति । तस्मादेतद्गुह्यपरमरहस्यं सनातनम् ब्रह्मादिभिरप्यपरिहारार्थं तैरपि मतं चेत्यभिप्रायः ॥ ८९ ॥

89. It is the mind that is the cause of the changeful movement of worldy life (the birth and death—continuously

repeated). Let a man purify his mind. By attaching his mind to an object, he makes himself one with that object. This is the ancient secret.—Maitrâyaṇî, 4. 3

NOTE.—This secret, *viz.*, that your heaven or hell is the fruit of your good or bad thoughts—has even been the theme on which all the scriptures have ever enlarged upon. Compare Gîtâ : VIII. 6.

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरं ।

तं तमेवेति कौन्तेय सदा तद्भावभावितः ॥

He who, when breathing his last, attaches his mind to any being, verily, does he go to that being, O Arjuna, transformed into that being by that thought.

मुक्ताभिमानी मुक्तः स्यात् बद्धो बद्धाभिमान्यपि ॥

is also an oft quoted text.

He who regards himself free, becomes free. And, similarly, he who regards himself in bondage, becomes a bondsman.

एतदेव दृढ़यति ।

समासक्तं यथा चित्तं जंतोर्विषयगोचरे ।

तच्चेदेवं ब्रह्मणि स्यात्तत् को न मुच्येत बंधनात् ॥ ९० ॥

(मैत्रायणी ४।४।)

यथा जंतोः पुरुषस्य चित्तं मनः विषयगोचरे विषयादिषु समासक्तं अत्यन्ततत्परं भवति चेदेवमेवतच्चित्तं ब्रह्मपरं स्यात् तदा कश्च पुरुषः बन्धनात् संसारात् नमुच्येत मुक्तो भविष्यतीत्यर्थः ॥९०॥

90. If the heart were as much attached to Brahma as it is to objects of pleasure, who would not be freed from his bondage?—Maitrâyani, 4. 5.

तस्माद् बंधमोक्षौ मनोविषय एवेत्याह ।

मनो हि द्विविधं प्रोक्तं शुद्धं चाशुद्धमेव च ।

अशुद्धं कामसंकल्पाच्छुद्धं कामविवर्जितम् ॥ ९१ ॥

(ब्रह्मविन्दुः १।)

मनश्चित्तं द्विप्रकारं एकं शुद्धम् द्वितीयं अशुद्धं तत्र कामसंकल्पात्कामनाचिंन्तया अशुद्धं मलिनं बंधविषयं भवति कामनावर्जितं शुद्धं निर्मलमोक्षविषयं भवति मोक्षो विषयवैरस्यं बंधो वैषयिको रस इति स्मृतेः ॥९१॥

91. The mind is of two kinds—pure and impure, The impure is that which is defiled by the contact of desires.

The pure mind is that which is free from desires.—Brahma-vindu, 1.

एतदेव दृढ़यति ।

लयविक्षेपरहितं मनः कृत्वा सुनिश्चलम् ।
यदा (यदु) यात्युन्मनीभावं तदा तत्परमंपदम् ॥ ९२ ॥

(मैत्री ६।३४)

यदा यस्यामवस्थायां मनश्चित्तं लयविक्षेपरहितं यथा चित्ताख्यो हंसः तस्य द्वौ पक्षौ लयः द्वितीयो विक्षेपः तत्र लयो निद्रा विक्षेपो जागरणं संकल्पकर्म ताभ्यां पक्षाभ्यां रहितं हीनं सुनिश्चलं निर्वातदीपवदत्यंतनिश्चलं कृत्वा विधाय यदुन्मनीभावो मनसोरमनस्कत्वमुन्मन्यवस्था यदा स्यात् तदा तत्परमं पदं ब्रह्मधाम भवतीत्यर्थः ॥ ९२ ॥

92. By rendering the mind free from lassitude and slackness, as also from distraction, it attains the state of what is technically called उन्मनी. That is the best condition.

NOTE.—The mind may be supposed to be endowed with two wings. One is लय-(*laya*), the other is (*vikshepa*).

Laya is the condition in sleep and other inactive states of the mind.

Vikshepa is wakefulness in which various activities prevail.

When the mind has lost both these wings, then it is in the condition called technically उन्मनी *unmani* i e, अमनस्क *amanasta*—mindless.

Then there is consciousness without thought Reference to that condition is made in Yoga Sûtra I. That condition where there is consciousness without thought is called *samâdhi.*

तस्मान्मनोरोध एव परमोपाय इत्याह श्रुतिः ।

तावन्मनो निरोद्धव्यं यावद् हृदि गतक्षयम् ।
एतज्ज्ञानं च मोक्षं च शेषोन्यो ग्रन्थविस्तरः ॥ ९३ ॥

(ब्रह्मविन्दुः ५। मैत्रेयी ६।३४)

तावत्तदवधि मनो निरोद्धव्यं यतश्चलप्रकृतित्वादनेकविषयेषु धावति तेभ्यो विषयेभ्यो अनित्यत्वाऽसंबंधित्वदोषोपदेशेन नियमनीयम् यावद्यदवधि तदुपदेशाभ्यासात् हृदि आत्मनि तन्मनःक्षयमनस्कत्वं गतं प्राप्तं स्यात् तत एतदवस्थाविषयं ज्ञानं ब्रह्मज्ञानं मोक्षं मुक्तिश्च एष एव सारातिसारः अन्यशेषः शास्त्रसंग्रहः ग्रन्थविस्तरः कविकौशल्यविस्तार इत्यभिप्रायः ॥९३॥

93. Thought is to be suppressed, so that the mind should become entirely void of it. This is true knowledge; this is *mokṣa.* The rest is multiplying pages of discourse.—Brahmavindu Maitrâ, 6. 34. 5.

तस्माद् ब्रह्मज्ञानं परमसुखदमित्याह श्रुतिः ।

समाधिनिर्धौतमलस्य चेतसो निवेशितस्यात्मनि यत्सुखं भवेत् । न शक्यते वर्णयितुं गिरा तदा स्वयं तदंतःकरणेन गृह्यते ॥ ९४ ॥

(मैत्रायणी ६।३४।)

समाधिनिर्धौतमलस्य समाधिः सर्वं ब्रह्मेतिचित्तैकाग्र्यं तेन निर्धौता अत्यन्तनिवृत्ता आवरणमायिकोर्मिका मला यस्य चेतसः शुद्धमनसः । च पुनः आत्मनि स्वस्वरूपे ब्रह्मणि निवेशितस्य स्थितस्य यत्सुखं परमानंदो भवेत् । ननु तत्कीदृशं सुखं वर्त्तते इत्यत्राह तत्सुखं गिरा देववाण्यापि वर्णयितुं न शक्यते तदा तस्मात् ब्रह्मविदा स्वयमेव तत्सुखं अन्तःकरणेन शुद्धमनसा गृह्यते ज्ञायते। उक्तं च वसिष्ठेन। न शास्त्रैर्नापि गुरुणा दृश्यते परमेश्वरः। दृश्यते स्वात्मनैवात्मा स्वया सत्वस्थया धियेति ॥ ९४ ॥

94. The bliss that one enjoys when the mind is cleansed of all its defilements and enters the state of *samâdhi* (the suppression of the mental functions)—that bliss is inexpressible. It can only be felt by those who go into that condition. —Maitrâyani, 6. 34.

तस्माच्चित्तैकाग्र्यमेव संसारक्षय इत्याह ।

अपामापोग्निरग्नौ वा व्योम्नि व्योम न लक्षयेत् ।
एव मंतर्गतं यस्य मनः स परिमुच्यते ॥ ९५ ॥

(मैत्रयणी ६।३४।)

यथा अपामपः जलांतःक्षिप्तं जलं यथाग्निरग्नौ यथा व्योम्नि व्योम अखण्डाकाशाऽभिन्नघटाद्यवच्छिन्नं घटाद्याकाशं न लक्षयेत् न लभ्यते एवमेव यस्य ज्ञानविदो मनः-स्वात्मस्वरूपे ब्रह्मणि अंतर्गतमंतर्लीनं स्यात् स पुरुषः परिमुच्यते मुक्तो भविष्यतीत्यर्थः ॥९५॥

95. Just as water gets mingled in water; the fire in fire; vacuum in vacuum, and after the mingling the one is not distinguishable from the other; so also, when the mind of a man is merged in Brahma, he becomes liberated (*muktâ*).—Maitrâ, 6. 34.

एतदेव दृढ़यति ।

मन एव मनुष्याणां कारणं बंधमोक्षयोः ।
बंधाय विषयासक्तं मोक्षो निर्विषयं स्मृतम् ॥ ९६ ॥

(ब्रह्मबिन्दुः २।)

मन एवाऽशुद्धं शुद्धं च एतदेव मनुष्याणां बंधमोक्षयोः कारणं हेतुर्भवति यतो विषयासक्तं बंधाय चेन्मनः सांसारिकपदार्थेषु मग्नं स्यात् तदा बद्धमेव जानीयात् निर्विषयं विषयवासनाहीनं मोक्षः ॥९६॥

96. The mind of man is the cause of his bondage and freedom. When the mind is attached to objects of pleasure, the effect is bondage. When it is detached, it leads to liberation (moksa).—Brahmavindu, 2.

पुनरप्येतदेव दृढ़यति ।

यस्तु विज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ९७ ॥

(कठवल्ली १ । ३ । ५ ।)

तु पक्षांतरे परोक्षज्ञानपक्षे यः पुरुषो विज्ञानवान्सर्वं ब्रह्मेति निश्चयवान्भवति कथंभूतः अयुक्तेनास्थिरेणाशुद्धेन मनसा युक्त इति शेषः तस्य पुरुषस्य सदैवेन्द्रियाणि सारथेः सूतस्य दुष्टाश्वा दुर्वाजिन इव अवश्यानि वशीभूतानि न स्युः ॥९७॥

97. The mind of a person who has not realised its identity with *Brahma* is uncontrolled. As vicious horses give trouble to their driver, so does such an uncontrolled mind.—Katha, 1. 3 5

पुनरप्येतदेव वैपरित्येनानुवर्णयति ।

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ९८ ॥

(कठवल्ली १ । ३ । ६ ।)

तु अपरोक्षज्ञानपक्षे पक्षान्तरे यः कश्चित्पुरुषो विज्ञानवान्सर्वं ब्रह्मेति निश्चयी युक्तेन स्थिरेण शुद्धेन मनसा युक्तश्च भवति तस्य सदैव इंद्रियाण्यंतर्बहिः करणानि सारथेः रथवाहिनः सदश्वा सुशीला हया इव वश्यानि स्ववशीकृतानि भवंतीत्यभिप्रायः ॥९८॥

98. The man who has attained realization of identity with *Brahma*, has his mind under control—like good horses under the control of their driver.—Katha, 1. 3. 6.

यस्त्व विज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥९९॥

(कठवल्ली १ । ३ । ७ ।)

तु पक्षांतरे यो विज्ञानवान्सर्वं ब्रह्मेति निश्चयकारी अमनस्को मनोहीनः सदाशुचिः नित्यमेवापवित्रः स पुरुषस्तत्पदं तस्य ब्रह्मणः पदं धाम नाप्नोति किंतु संसारं पुनःपुनर्जन्म-मृत्यादिभावं चाधिगच्छति प्राप्नोतीत्यर्थः ॥९९॥

99. He whose mind is always impure—not having realised indentiy with Brahma—never attains the Brahmic state. He undergoes repeated births and deaths, 1. 3. 7.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः । सतु तत्पदमाप्नोति यस्माद् भूयो न जायते ॥१००॥

(कठवल्ली १ । ३ । ८ ।)

यो विज्ञानवान् ब्रह्मज्ञाता समनस्कः मनोयुक्तः जितचित्तो भवति कीदृशः सदा नित्यमेव शुचिः तु निश्चये स पुरुषः तत्पदं प्रसिद्धं ब्रह्मधाम आप्नोति यस्मात् ब्रह्म धाम्न ब्रह्मविद्भूयो न जायते पुनर्जन्म तस्य न भवति यतो यावन्मनःस्थितिर्भवति तावद्ब्रह्मभुवनेनिवासः ततः पुनर्जन्मापि स्यात् यदा स्वात्मनि ब्रह्मरूपे लीनं स्यात् वासनावासितं स्यात् तदा ब्रह्म-धामप्राप्तिं जानीयात् तदा पुनर्जन्म न भवेत् । उक्तं च भगवद्गीतासु । आब्रह्मभुवनाँल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥१००॥

100. He who has attained the tiue knowledge of Brahma—he who has controlled his mind—attains that state where there is no birth or death.—Katha, 1. 3. 8.

Compare Gîtâ.—8. 16.

आब्रह्म भुवनाल्लोकाः पुनरावर्त्तिनो जनाः ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

(People return to biıth, even after going to the *Brahmaloka*. But people who have reached me, O Arjuna, never are reborn.)

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमंपदम् ॥१०१॥

(कठवल्ली १ । ३ । ९ ।)

तु पक्षांतरे यो नरः पुरुषः पुरुषत्वबलेन धीरः इंद्रियाश्वयुतशरीराख्यरथोपविष्ट इति शेषः । विज्ञानसारथिः विज्ञानं शुद्धबुद्धिः सारथिः रथवाही । यस्य मनःप्रग्रहवन् विशुद्धचित्ताभिधरश्मियुतश्च भवति स पुरुषः अध्वनः संसारमार्गस्य पारमाप्नोति। ननु

तत्पारं किमित्यत्राह तद्विष्णोः सर्वव्यापकस्य ब्रह्मणः परमं पदम् सर्वोत्कृष्टधाम भवतीत्यर्थः ॥१०१॥

101. That man who employs his purified *buddhi* to control his senses, holding his *manas* as their reins—that man reaches the end of his life's journey and arrives at the shrine where Viṣṇu (the Pervader) has his abode.—Kaṭhavalli, 1 3. 9.

ननु सा ब्रह्मधामप्राप्तिः कीदृशी तत्राह ।

यथा निरीन्धनो वह्निः स्वयोनावुपशाम्यति ।
तथा वृत्तिक्षयाच्चित्तं स्वयोनावुपशाम्यति ॥ १०२ ॥

(मैत्री ६ । २४ ।)

यथा येन प्रकारेण निरिंधनो वह्निर्दग्धकाष्ठोग्निः स्वयोनौ पवनात्मनि कारणे शनैः शनैरुपशाम्यति लीयते तथैव वृत्तिक्षयात्संकल्पविकल्पाख्यव्यापारसंहारतः चित्ताभिधं चैतन्यं स्वयोनौ कारणे उपशाम्यति तत्सायुज्यमाप्नोतीत्यर्थः ॥१०२॥

102. Just as the fire that has consumed the fuel becomes extinct, merging in its cause—the air;—so does the mind merge in its cause, when its function of thinking has come to an end.—Maitri, 6. 24.

NOTE.—वायोरग्निः Fire is begotten of air

प्रणवो धनुः शरोह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥ १०३ ॥

(मुण्डक २ । २ । ४ ।)

प्रणवः ओंकारः धनुश्चापो भवति । हि निश्चितं आत्मा जीवात्मा शरो बाणो भवति । प्रणवाख्ये धनुषि आत्माख्यः शरः संयोज्यः । पुनस्तद्ब्रह्म लक्ष्यं वेधयोग्यं चिह्नमुच्यते कथ्यते । तल्लक्ष्यं अप्रमत्तेन सावधानेन स्थिरचित्तेन पुरुषेण वेद्धव्यं वेध्यम् । ततो जीवात्मा शरवत् यथा स्थिरचित्तवृत्तियुक्तशरो लक्ष्येण साकं सायुज्यमाप्नोति तथैव ब्रह्मलक्ष्येण सह तन्मयस्तदाकारो भवेदित्यर्थः ॥१०३॥

103. *Om* is the bow; the *Jîva* is the arrow; *Brahma* is the target. Hit the target very carefully, so that the *Jiva* enter Brahma and be lost in it, as the arrow penetrates the wall (at the point of the target.)—Muṇḍaka, 2. 2. 4.

NOTE.—The mind should be fixed on *Brahma* in full concentration; and when the thinker is lost in his thought, he has gained his goal.

तत्राप्यपरां युक्तिं वितनोत्यन्या श्रुतिः ।

लक्ष्यं सर्वगतं चैव शरः स्यात्सर्वतोमुखः ।
वेद्धा सर्वगतश्चैव विद्धं लक्ष्यं न संशयः ॥ १०४ ॥

यथा लक्ष्यं सर्वगतं सर्वव्यापकं भवति तथैव जीवात्माख्यः शरोपि सर्वतोमुखः सर्वत्राहमेवेति ज्ञाता स्यात् । वेद्धा सर्वगतश्चैव यदा वेद्धृरूपशराख्य आत्मा यतः शरो जडात्मकाष्ठमयो भवति । तेन सह वेद्धा स्वचित्तात्मना बलात्मना च सहगामी न स्यात् । बाणः कुत्र गमिष्यति । तस्मात् शररूपेण वेद्धैव सर्वव्यापकः स्यात् तदा तल्लक्ष्यं ब्रह्मविद्धं स्यात् यतो वेधाख्यः शरः सर्वत्राहमिति भावतया सर्वव्यापके ब्रह्मणि लीयेत ब्रह्ममयः स्यात् । तदाशिष्ट ब्रह्मैव स्यात् । एतदेव ब्रह्मात्मकलक्ष्यवेधनं भवति । अत्र कश्चित्संशयो नास्तीत्यर्थः ॥१०४॥

104. As the target (Brahma) is on all sides, the arrow should have its pointed head directed to all sides. And when the marksman is everywhere, surely, the tar get is hit.

NOTE.—Brahma is the all-pervader. The Jîva to be at one with Him is to lose its conditioned existence and to be drowned in the depth of Brahma. When the arrow has entered the bull's eye in the wall, it is no longer visible—the target having swallowed it as it were So the individual thinker loses its separate existence, having become one with Him.

ननु तल्लक्षं कुत्र वर्तते इत्यत्राध्वानमुपदिशति श्रुतिद्वयम् ।

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेर्यस्तु महान्परः ॥ १०५ ॥

(कठवल्ली ३ । १० ।)

आदावेतस्मात् दृश्याच्छरीरादिंद्रियाणि चक्षुरादीनि ज्ञानेंद्रियाणि वागादीनि कर्मेंद्रियाणि चापराण्यग्रस्थानि वर्त्तंते । तेभ्यः हि निश्चये अर्थाः शब्दस्पर्शादयो विषयाः तन्मात्राणि च परा अग्रस्था भवंति । तेभ्यो मनः संकल्पविकल्पकारिचित्तांतःकरणं परमग्रस्थं भवति । तस्माद् बुद्धिः निश्चयकारिणी धीः परा अग्रस्था भवति । तस्या यो महान्नादिज्ञानक्रियात्मकम् महत्तत्त्वं स परोऽग्रस्थो वर्तते ॥१०५॥

105. Higher than the senses are the objects of perception; higher than the objects of perception is the *manas*; higher than the *manas* is the *buddhi*; higher than the *buddhi* is the *mahat*—Kaṭha, 3. 10.

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परागतिः ॥ १०६ ॥

(कठवल्ली ३ । ११ ।)

तस्मादव्यक्तं कार्यकारणोत्पादकं प्रध नं परमग्रश्थं भवति । तस्मात्पुरुषः सर्वातीतं सर्वमयं च ब्रह्मास्ति । तस्मात्परं न किंचिद्वर्त्तते । यतः सैव काष्ठा मर्यादा वर्तते । सैव परा गतिः परमगतिश्च भवति तदेव लक्ष्यं जानीयादित्यर्थः ॥१०६॥

106 Higher than *mahat* is the *avyakta*—the unmanifest; higher than the Unmanifest is no one. This is the highest limit, the highest goal —Katha, 3. 11.

NOTE —There are perhaps no exact synonyms in English for मनस् बुद्धिः महत् and अव्यक्त, "Mind," "intellect" and the "Unmanifest" are the words generally used. *Manas* is the सङ्कल्पविकल्पात्मक (indeterminative) aspect of the mind; the निश्चयात्मिका (determinative) aspect is *Buddhi* The *Avyakta* (unmanifest) is Prakriti, and higher than Prakriti is the *Purusha* The (Dweller in the body).

ननु जीवात्मपरमात्मानौ चिद्रूपावेव तत्र चेज्जीवात्मा लीयते तदा परमात्मनाशप्रसंगः स्यादित्यत्राह ।

दृढसंभूतमाकाशं लीयमाने घटे यथा ।
घटो लीयेत नाकाशं तद्वज्जीवो घटोपमः ॥१०७॥

(ब्रह्मविन्दुः १३ ।)

यथा घटे आकाशं दृढसंभूतं संभावितं स्थितं भवति ततः तस्मिन्नेव घटे लीयमाने भग्ने सति घट एव लीयेत नश्येत न त्वाकाशं नश्यति तद्वत्तथैव जीवात्मापि घटोपमः घटसमानो मायासबलजीवभाव एव नश्यति नतु चैतन्यम् तस्माच्चिद्रूपं जीवात्मपरमात्मसंज्ञं ब्रह्माविनाश्येवेति भावः ॥१०७॥

107 Inside the earthen jar is vacuum When the jar is broken, the separate entity of the vacuum in the jar no longer exists: The soul is like the jar Its individuality having disappeared, the common property of consciousness (*chaitanya*) survives —Brahmavindu, 13.

ननु चेज्जीवात्मपरमात्मानावेकरूपावेव तदा जीवात्मा घटोपमः कथमित्यत्राह ।

घटवद्विविधाकारं भिद्यमानं पुनः पुनः ।
उद्भ्रान्तं न च जानाति स जानाति च नित्यशः ॥१०८॥

(ब्रह्मबिन्दुः १४ ।)

जीवात्मा आत्मानं देहं घटवद्विविधाकारं देवतिर्यगादिरूपम् तथैव पुनः पुनर्भिद्यमानं जन्ममरणादिवशं उद्भानं क्रियमाणं मृतं वापि न जानाति अन्यत्कुतः च पुनः स परमात्मा नित्यशः सर्वं जानाति। एष एव जीवात्मपरमात्मनोर्भेद इत्यर्थः ॥१०८॥

108. The individual self, like the earthen jar, has many forms Being broken again and again, it does not know the nature of breaking. But the Great Self understands what the nature of the breaking is.—Brahmavindu, 14.

अनया पूर्वोक्तश्रुत्या जीवात्मस्वरूपं वर्णितम्। अथेदानीं परमात्मस्वरूपं वर्णयति श्रुतिः।

यत्तदद्रश्यमग्राह्यमगोत्रमवर्णमचक्षुः। अश्रोत्रं यत्तदपाणिपादं नित्यं विभुं सर्वगतं सुसूक्ष्मं। तदव्ययं यद् भूतयोनिं परिपश्यंति धीराः ॥१०९॥

(मुण्डकश्रुतिः १ । १ । ६ ।)

यत्तदनिर्वाच्यं ब्रह्म अद्रश्यं। अग्राह्यं। अगोत्रं गोत्रसंज्ञाहीनं। अवर्णम् तथैव देहाभावादचक्षुः लोचनहीनः। अश्रोत्रं श्रवणशून्यं। यत्किं द्रश्याद्रश्यं तदेव चिन्मयत्वात् अपाणिपादं हस्तचरणादिवर्जितम् नित्यं निराकारत्वात् विभुं व्यापकं सर्वगतं सर्वज्ञं सुसूक्ष्मं सूक्ष्मतरं तत्प्रसिद्धं तथैवाव्ययम्। तत्किं यत् ब्रह्म धीराः जितमनस्काः पुरुषाः परिपश्यंति परितो जानंति। कथंभूतं भूतयोनिम् भूतानां चराचराणां लोकानां योनिं पटस्य तंतव इव उत्पत्तिकारणमित्यभिप्रायः ॥१०९॥

109. The inexpressible One cannot be seen; cannot be seized; has no genus, no species; has no eyes, ears, hands and feet He is all powerful, eternal, all-pervading and exceedingly subtle. Only the wise know such an one as the unchanging cause of all changing effects.—Muṇḍaka, 1. 1.6.

तस्मात्सर्वकारणं ब्रह्मैवेत्याह।

यथा पृथिव्यामौषधयः संभवंति यथा सतः पुरुषात्केशलोमानि। तथाक्षरात्संभवंतीह विश्वं नानाविधं देवनरादिरूपम् ॥११०॥

(मुण्डक १ । १ । ७ ।)

यथा येन प्रकारेण पृथिव्यामोषधयः वृक्षलतागुल्मशस्यतृणादिकानि संभवंति उत्पद्यंते पृथिवीमयानि च भवंति। यथा सतः पुरुषात्केशलोमानि उत्पद्यंते तन्मयानि च भवंति। तथैवेह संसारे अक्षरादविनाशिनो ब्रह्मणः नानाविधमनेकप्रकारं देवनरादिरूपम् अमरकिन्नरनरवानरतरुवरसरोवरखेचरादिरूपं विश्वं जगत् संभवति जायते कनककुण्डलादिवत् तद्रूपं च भवतीत्यर्थः ॥११०॥

110 Just as herbs and plants spring up on the earth; just as the hair of the head and of the body grows of a living man, so does the world, in its various forms of men and gods, spring up from Brahma.—Muṇḍaka, 1. 1 7.

NOTE —According to the *Vedânta,* not only is Brahma the efficient cause of the world, as the potter is of the earthen vessel he moulds, but Brahma is also the material cause, just as the earth is of the earthen jar

ननु सर्वं ब्रह्मेति वेदा वदंति लोकानां विश्वासः किं न संभवति तत्राह ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्येषु सर्वम् ।
प्रतिष्ठितं तेषामसौ विरजो ब्रह्मलोको
न येषु जिह्ममनृतं न माया ॥१११॥

(प्रश्न १ । १५ ।)

तेषामेव पुरुषाणां ब्रह्मलोको ब्रह्मधाम भवति तेषां तपो ज्ञानं भवति यस्य ज्ञानमयं तप इति श्रुतेः तथैव ब्रह्मचर्यं ब्रह्मण्येव चर्या सर्वं ब्रह्मेत्याचरणम् च तथैव येषु सत्यं यथार्थस्थितिः प्रतिष्ठितं स्थिरं भवति । यतो जगत् द्वितीयेंदुवद्भ्रान्तिमात्रमेव यथाथतस्तु ब्रह्मैव भवतीति भावः । तेषामेव पुरुषाणामसौ प्रकाशस्वरूपो विरजास्त्रिविधमलव्यतिरिक्तो ब्रह्मलोको भवति । येषु जिह्मं कौटिल्यं सकामं कर्म नास्ति । अनृतं सत्यं नानाविधजगत्परिज्ञानं च नास्ति माया-दंभः बाह्यकरणानि संयम्यांतःकरणेन विषयस्मरणं च नास्ति । उक्तं च श्रीमद्भगवद्गीतासु "कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् । इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते" इति ॥ १११ ॥

111. They alone reach the world of Brahma who practise penances, chastity and truth. The pure world of Brahma is their, not of those who have deceit, falsehood and fraud.—Praśna, 1 15

अथैवंविधतया सूर्यमयूखा इव समुद्रे तरंगा इव वह्नौ ज्वाला इव सर्वं दृश्या-दृश्यं जगद् ब्रह्मण्येव वर्तते इत्याह ।

एवं ह वै तत्सर्वं परे आत्मनि संप्रतिष्ठतं । पृथिवी च पृथिवी मात्राश्चापश्चापोमात्राश्च । तेजश्च तेजोमात्राश्च । वायुश्च वायु-मात्राश्चाकाशं चाकाशमात्राश्च । चक्षुश्च द्रष्टव्यं च । श्रोत्रं च श्रोतव्यं च । घ्राणश्च घ्रातव्यं च । रसश्च रसयितव्यं च । त्वक् च

स्पर्शयितव्यं च। वाक् च वक्तव्यं च। हस्तौ च दातव्यं च। पादौ च गंतव्यं च। पायुश्च विसर्जयितव्यं। चोपस्थं चानन्दयितव्यं च। मनश्च मंतव्यं च। बुद्धिश्च बोधव्यं चाहंकारश्चाहंकर्तव्यं च। चित्तं च चेतयितव्यं च। तेजश्च विद्योतयितव्यं च। प्राणश्च विचेष्टितव्यं च ॥११२॥

(प्रश्न ४। ८।)

एवं पूर्वोक्तप्रकारेण ह वा निश्चये एतदादि प्रच्छन्नाप्रच्छन्नस्वरूपं सर्वं सकलं जगत् परे आत्मनि परमात्मनि ब्रह्मणि संप्रतिष्ठते सम्यक् निश्शेषतया प्रतिष्ठते प्रकर्षेण स्थितिं करोति। यथा पृथिवी च भूमिः पृथिवीमात्राश्च गंधः। आपो जलं आपोमात्राश्च रसः। तेजोग्निश्च तेजोमात्राश्च रूपं च वायुश्च वायुमात्राश्च स्पर्शश्च आकाशं च आकाशमात्राश्च शब्दश्च। चक्षुश्च नयनं च द्रष्टव्यं च दृश्यं च। श्रोत्रं च श्रवणं च श्रोतव्यं च श्राव्यं च। घ्राणश्च नासिकाश्च घ्रातव्यं च घ्रेयं च। रसश्च स्वादश्च रसयितव्यं स्वादयितव्यं। त्वक् च चर्म च स्पर्शयितव्यं च स्पृश्यं च वाक् च वाणी च वक्तव्यं च वाच्यं च हस्तौ च दातव्यं च पादौ च गंतव्यं च। पायुश्च विसर्जयितव्यं त्याज्यं च। उपस्थं शिश्नं च आनन्दयितव्यं चाह्लाद्यं च। मनश्चित्तं च मंतव्यं च संकल्पविकल्पानि च बुद्धिश्च बोद्धव्यं। ज्ञेयं च अहंकारश्चाहंकर्तव्यं च। चित्तं च चैतन्यं च चेतयितव्यं चेत्यं च। तेजश्च प्रकाशश्च विद्योतयितव्यं च प्रकाश्यं च प्राणश्च विचेष्टितव्यं च विचेष्टनीयंचेत्यादि सर्वं यत्किंचिद्वस्तु तद्ब्रह्मण्येव प्रतिष्ठितमित्यर्थः ॥ ११२ ॥

112 All this, verily, abides in Brahma—the earth and its subtle essence (from which proceeds smell); water and its subtle essence (from which proceeds taste).

Fire and its subtle essence (*i e*, from which proceeds colour); air and its essence (*i e.*, from which proceeds audibility); the eyes and objects of sight; The ears and objects of hearing; the nose and objects of smell; the water and objects of taste; the skin and objects of touch; the tongue and objects of speech; the hands and objects of being held by them; the feet and motion; the anus and evacuations; the organs of generation and the delightful thrill of sexual enjoyment; the *manas* the *ahamkâra*, the *buddhi*, and their functionings, light and the objects to shed

light on; the vital air and animation (all these abide in Brahma)—Praśna 4. 8.

ननु पूर्वोक्तया श्रुत्या सर्वं ब्रह्मैव प्रतिष्ठितम् तदा तद् ब्रह्म स्वयं कीदृशमित्यत्राह।

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मंता बोद्धा कर्त्ता विज्ञानात्मा पुरुषः ॥११३॥

(प्रश्न ४ । ९ ।)

एष पूर्वोक्तस्वरूपपुरुषः । पुरि पुरि वसतीति पुरुषः । सर्वभूतान्तरात्मा द्रष्टा प्रेक्षकः श्रोता घ्राता रसयिता स्वादयिता मंता संकल्पयिता बोद्धा बोधकर्त्ता विज्ञानात्मा चिद्रूपो भवतीत्यभिप्रायः ॥११३॥

113. He is the seer, the hearer, the smeller, the taster, the agent of the functionings of the *manas* and *buddhi*, the actor, the Conscious Intelligence.—Praśna, 4 9.

पुनरप्येतदेव महिमानं विवृणोति ।

स यो ह वैतदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते। यस्तु सौम्य स सर्वज्ञः सर्वो भवति ॥११४॥

(प्रश्न ४ । १० ।)

स परमेश्वरोस्ति । स कः ह निश्चये यो भवति यतोऽनिर्वाच्यः अनामरूपत्वात् वै निश्चये तदनिर्वाच्यम् ब्रह्म अच्छायं छायारहितं यतोऽशरीरं अतएवालोहितम् अरुणादिरागरहितं शुभ्रं निर्मलम् अक्षरमविनाशि ब्रह्म यस्तु पुरुषो वेदयते जानाति हे सौम्य शांतात्मश्रितं स पुरुषः सर्वज्ञः सर्वं ब्रह्म जानाति सर्वश्च सर्वात्मा भवतीत्यर्थः ॥ ११४ ॥

114. That Being casts no shadow, has no physical body, has no colour, is pure. He is not subject to decay and death. He is the Conscious One; he is the all-Knower; He is every thing, O, gentle disciple.—Praśna 4. 10.

पुनरप्येतदेव वक्ष्यति श्रुतिः ।

यस्मिन्संलीयते शब्दस्तत्परंब्रह्म गीयते। ध्रुवं हि चिन्तयेद् ब्रह्म सोमृतत्वाय कल्पते ॥११५॥

यस्मिन्यत्र वस्तुनि शब्दो वेदः संलीयते नेति नेतीति निर्णीय श्रांतो भवति तत्त्वविद्भिस्तत्परं ब्रह्मेति गीयते । हि निश्चये यः पुरुषः ध्रुवं सनातनं तत्परब्रह्म सर्वभूतात्मना चिन्तयेत् निर्णयं कुर्यात् स पुरुषः अमृतत्वाय मुक्तये कल्पते समर्थो भवतीत्यर्थः ।

115 In Him the Word is lost. *i e.*, the Vedas fail to define him He is hymned as the Supreme Brahma. Verily, the man who meditates upon Him as such, attains *mokṣa* (escapes death)

ननु जगदभाववादिनां ब्रह्मवादिनां ब्रह्मविदां जगद्भासते न वा तत्राह ॥ ११५ ॥

ब्रह्माद्यं स्थावरांतं च पश्यंतो ज्ञानचक्षुषा ।
तमेकमेव पश्यंति परिशुद्धं विभुं द्विजाः ॥११६॥

(चूलिका १६ ।)

द्विजा ब्रह्म ज्ञानाख्यं संस्कारेण संस्कृताः ब्रह्मज्ञाः ज्ञानचक्षुषा ज्ञानमेव दिव्यं चक्षुः तेन तं पूर्वोक्तं परिशुद्धं निर्मलं निरुपाधिं विभुं व्यापकम् सर्वत्र सर्वस्मिन् एकमेवाद्वितीयं ब्रह्म पश्यंति । द्विजाः कथंभूताः ब्रह्माद्यस्थावरांतं च जगत्पश्यंतः द्वितीयं चन्द्रवद्भ्रान्तिमात्रतया वीक्षंतः । संगीतं श्रीमद्भगवद्गीतासु । या निशा सर्वभूतानामिति ॥ ११६ ॥

116. The twice-born sages, seeing with their eyes of wisdom, perceive only One in the many—from Brahmâ down to the lowest inanimate creation—the One who is pure and all-pervading —Chulikâ, 16.

ननु जगत्सत्यतया भासते अथवा द्वितीयं चन्द्रवद्भ्रान्तिमात्रमेव भासतु परन्तु तद्विश्वं किमाधारं कुत्र लीयते इत्यत्राह श्रुतिः ।

यस्मिन्सर्वमिदं प्रोतं जगत्स्थावरजंगमम् ।
तस्मिन्नेव लयं याति बुद्बुदाः सागरे यथा ॥११७॥

(चूलिका १७ ।)

यस्मिन्ब्रह्मणि इदं सर्वं दृश्यादृश्यं प्रोतं तंतुपटवत् स्थिरं भवति अर्थाज्जगद्ब्रह्माधारं भवति तस्मिन् ब्रह्मण्येव जगल्लयं याति सागरे बुद्बुदा इव लीयते इत्यभिप्रायः ॥ ११७ ॥

117. All immoveable and moveable creation is interwoven in Him. They all merge in Him, like bubbles in the sea.—Chulikâ, 17

ननु यथा कस्यचिद्राज्ञः स्वदेशे व्यापकतया स्थितस्य कस्मिंश्चिद्विषये राजधान्यपि स्त्येव तथैव ब्रह्मणो व्यापकतयाऽनुरोमं स्थितस्य राजधान्यपि कुत्रास्तीत्याह ।

अथास्य पुरुषस्य चत्वारि स्थानानि भवंति । नाभिः हृदयं कंठो मूर्द्धेति । तत्र चतुष्पादं ब्रह्म विभाति । जागरितं स्वप्नं सुषुप्तं

तुरीयमिति। जागरिते ब्रह्मा स्वप्ने विष्णुः। सुषुप्तौ रुद्रः। तुरीयं ब्रह्माक्षरं। स आदित्यो विष्णुश्चेश्वरश्च पुरुषः स प्राणः। स जीवः सोऽग्निर्जाग्रतस्तेषां मध्ये यत्परं ब्रह्म विभाति ॥११८॥

(ब्रह्मोपनिषत् १।)

अथानन्तरं अस्य पुरुषस्य ब्रह्मणः चत्वारि नाभिः हृदयं कंठो मूर्द्धेति स्थानानि राजधान्यो भवंति तत्र तेषु चतुर्षु स्थानेषु ब्रह्म विभाति विराजति कथं भूतं चतुष्पादं पद्यते क्रीड़ाचमत्कारं ज्ञायतेनेनेति पादाश्च चत्वारः पादाः क्रीड़ा। क्रीड़ाविक्षेपा यस्य तत्पादानाह जागरितं समस्तेन्द्रियं विषयाजाग्रदवस्था तथैव स्वप्नं मनोविषया स्वप्नावस्था तथैव सुषुप्तं बुद्धिविषया सुषुप्तावस्था तथैव तुरीयं ब्रह्मविषया चतुर्थावस्थेति। तत्र जागरिते ब्रह्मा भूत्वा सर्गोत्पादनतया क्रीडति। स्वप्ने विष्णुर्भूत्वान्तःकारणाख्ये सर्गं निधाय पालयति। सुषुप्तौ रुद्रो भूत्वा सर्गं संहरति। तुरीयं स्वयमेवाक्षरं ब्रह्म तिष्ठति। स एवादित्यः स एव विष्णुः स एवेश्वरः स एव पुरुषः स एव प्राणः स एव जीवः स एवाग्निः स एव जाग्रतः जाग्रदवस्थायी तेषां मध्ये यत्परं ब्रह्म विभाति विविधस्वरूपतया विविधचरितत्वेन च भासत इत्यर्थः ॥ ११८ ॥

118. There are four places of abode of this Being—the navel, the heart, the throat and the head. The Brahma shines in four planes—the plane of wakefulness, the plane of dreams ; the plane of sound sleep ; and the fourth plane.

Brahmâ in the plane of wakefulness; Visṇu in the plane of dreams ; Rudra in the plane of sleep ; the Para Brahama in the fourth plane He is the Sun, He is Visṇu, He is Śiva, He is Prâna (the vital air), He is *Jiva*, the individual Self He is fire ; He is the wakeful. The Supreme Brahma shines on all.—Brahma Upanisat, 1.

अनया पुर्वोक्तश्रुत्या चतुर्विधावस्थायित्वात्सगुणं ब्रह्मोक्तम् इदानीं तूर्यातीतं निर्गुणं परं वर्णयति श्रुतिः।

स्वयममनस्कमश्रोत्रमपाणिपादं ज्योतिर्मयं। तत्र लोका न लोका। वेदा न वेदा। देवा न देवा। यज्ञा न यज्ञा। माता न माता। पिता न पिता। स्नुषा न स्नुषा। चंडालो न चंडालः। पौल्कसो

न पौल्कसः । श्रमणा न श्रमणाः । पशवो न पशवस्तापसो न तापस। इत्येकमेव परं ब्रह्म विभाति ॥११९॥

(ब्रह्मोपनिषत्)

तत् ब्रह्म स्वयं विभाति अमनस्कं मनःकृतसंकल्पविकल्परहितं अश्रोत्रं श्रोत्रेन्द्रियादिविवर्जितं तथैव पाणिपादं करचरणादिकर्मेन्द्रियहीनं । तथा च ज्योतिर्मयं चिद्रूपं ब्रह्मणि लोका न लोका न भवंति किन्तु वीजान्तद्रुमवद् ब्रह्ममया भवंति । पौल्कसोऽमेध्यवृत्तिकरः । श्रमणः तत्र संन्यासी । इत्येकमेव परं ब्रह्म सर्वस्वरूपेण विभाति विराजतीत्यर्थः ॥ ११९ ॥

119. He is without *manas*, without ears, without hands and feet. He is made of light

There, in that plane, the worlds are not worlds; the Vedas are not Vedas; the Devas, (the gods) are not Devas; the *Yagnas* (Religious Sacrifices) are not *Yagnas*; the mother is not mother, the father is not father, the daughter-in-law is not daughter-in-law, the *chandâla* is not *chandâla* (low class man occupying the lowest place in Indian Society); the *paulkasa* (the unclean pariah), is no *paulkasa*; the *Sramana* (ascetic) is no *Sramana*, the beasts are not beasts. Only one Brahma shines in all —Brahma Upanisat.

तस्मात्कर्ता कारणं कार्यं ब्रह्मैव भवतीत्याह ।

जनो रूपं रसं गंधं शब्दस्पर्शांश्च मैथुनम् ।
एतेनैव विजानाति किमत्र परिशिष्यते ॥१२०॥

(कठवल्ली ४ । ३ ।)

जनोयं लोकः रूपं रसं गंधशब्दस्पर्शांश्च मैथुनं योषित्संगाह्लाद इत्येतानि एतेनैव चिद्रूपेण ब्रह्मणा विजानाति चिन्वति तस्मादत्र किं परिशिष्यते किंचिन्न यतो जनरूपेण कर्तापि स्वयमेव । चिद्रूपेण कारणं हेतुरपि रूपादिना कार्यमपि स्वयमेवेत्यर्थः ॥१२०॥

120. The individual man has ideas of colour, taste, smell, sound and touch and sexual thrill, through this cosmic Pervader (Brahma). Nothing remains, except Brahma.—Katha, 4. 3.

पुनरप्येतदेव विवृणोति ।

स्वप्नान्तं जागरितांतं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥१२१॥

(कठवल्ली २ । ४ ।)

अयं लोकः स्वप्नस्यादिमंते च तथैव जागरितांतं जगरितस्याप्याद्यं तौ एतावुभौ येन चैतन्यात्मकेन ब्रह्मणा हेतुभूतेनानुपश्यति तमीदृशं महान्तं सर्वोत्कृष्टं विभुं व्यापकं आत्मानं सर्वभूतात्मानं मत्वा ज्ञात्वा धीरः आत्मज्ञानेन धीर्यवान् न शोचति मोहशोकादि-वशो न भवतीत्यभिप्रायः ॥१२१॥

121. Man sees the beginning and end of wakeful-ness; he sees both through that Brahma, knows Him to be large as the Pervader. The wise have no grief, no anxious thoughts —Kaṭha, 2. 4.

ननु चेद्ब्रह्मविन्मोहशोकादितंत्रो न भवति तत्र को हेतुरित्यत्राह ।

हंसः शुचिषद्वसुरंतरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जागोजा ऋतजा अद्रिजा ऋतम् ॥१२२॥

(कठवल्ली ५ । २ ।)

हंसः सर्वान्पापान्दुःखांश्च हंतीति हंसः यद्वा क्षीरनीरपरीक्षया हंस इति कथ्यते क्षीरमात्मस्वरूपं नीरं मायास्वरूपं तत्रापि मायातःस्वात्मस्वरूपं पृथक्कर्त्तुं समर्थः । अथवा हंसावतारतया च हंस इति कथ्यते । तस्माद्धंसः श्रीनारायणः कीदृशः । शुचिषत् पवित्र-निर्मलविषयासीनः । तथा वसुः सनातनरूपः अंतरिक्षसत् यत्किंचित्सदसद्वस्तु तन्मध्ये तिष्ठमानः । होता संसाराख्ययज्ञकर्ता । वेदिषत् यज्ञस्थाल्यामपि निविष्टः । अतिथिरपि स एव दुरोणसत् मायनिवर्तकः । तथैव नृषत् यद्यपि सर्वत्र ब्रह्मैव निवसति तथापि मनुष्येषु प्रकाश-तया निविष्टः । ऋत सत् ऋतं सत्यं येन सत्येन सर्वं सत्यं भवति तत्रापि निवसमानः व्योम सत् आकाशवास्यपि स एव अब्जा जलमध्येपि निविष्टः । गोजा पृथ्व्यांतर्निवासकृत् । ऋतजा ऋतं च सूनृता वाणी तत्रापि वसति । अद्रिजा पर्वतादिष्वपि तिष्ठमानः । तदेव ऋतं सत्यं भवति अतो मोहशोकसुखदुःखादिविषयेषु ब्रह्मैव भवति तस्मात्मोहाद्यवसरः कुत इत्यर्थः ॥ १२२ ॥

122. Brahma is the *Hamsa* (the celestial swan) the destroyer of sins and sufferings)—the separater of milk from water and milk. Brahma is pure, eternal, He dwells in the firmament, He is the sacrificer; He presides in the places

of sacrifices. He is both the host and the guest. He dwells in the firmament, in water, on the earth, in mountains, in man, in truth, in sweet and truthful speech.—Katha, 5. 2.

ननु प्राण एवात्मा किं यतोऽनेनैव पुरुषो जीवतीत्यत्राह ।

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेणानुजीवंति यस्मिन्नेतावुपाश्रितौ ॥१२३॥

(कठवल्ली ५ । ५ ।)

कोऽपि पुरुषः न प्राणेन न जीवति नापानेन ननु सर्वे जीवाः पुनः केन जीवंति तत्राह एते प्राणिनः इतरेण चिद्रूपेण जीवंति चेष्टां कुर्वंति। ननु तत्किं ब्रह्म तत्राह यस्मिन् ब्रह्मणि एतौ प्राणापानावुपाश्रितौ तदाधारौ भवतः। यत एतयोरपि स्वकीयं चैतन्यं नास्ति। ननु प्राणोपि चेज्जड एव तदायं जड़ात्मानन्देहं कथं चेष्टयते इत्यत्राह यथेन्द्रिजालमंत्रशक्तिकमुद्रिकेतरमुद्रिकां प्रेरयति चालयति च तथैव। तद् ब्रह्मचैतन्यतया जड़ात्मापि प्राणो जड़ात्मानं चालयतीति भावः ॥१२३॥

123. Living beings do not live by means of vital air, which they draw in and expel out. Living beings live by the force of that Being, from whom the *Prâna and Apâna* airs derive their being.—Kaṭha, 5. 5.

NOTE.—*Prâna* is the breath that is drawn in, *Apanâ*.—the breath that is expelled.

पुनरप्यन्याभावात्तदेव ब्रह्मानुवर्णयति ।

यस्मिन्निदं सर्वविदेति सर्वं यस्मिन्देवा अपि विश्वे निषेदुः ।
तदेव भूतं तदु भव्यमानमिदं तदक्षरे परमे व्योमन् ॥१२४॥

(महानारायणः १ । २ ।)

यस्मिन्ब्रह्मणि इदं दृश्यादृश्यं यदाधारं भवति यः सर्ववित् सर्वज्ञोपि सन्सत् सर्वं सकलं एति व्याप्नोति तथैव यस्मिन्ब्रह्मणि अपि अध्याश्रित्य विश्वे देवाः सर्वे देवादयः निषेदुर्निविष्टाः तदेव ब्रह्मभूतं अतीतं उ निश्चये तदेव ब्रह्म भव्यमानं भविष्यद् भवति तदेवेदं वर्तमानमपि तदेवं भवति अथवा तदिदं सर्वं अक्षरेऽविनाशिनि परमे व्योमन् परमाकाशस्वरूपे ब्रह्मणि वरीवर्तीत्यर्थः ॥१२४॥

124. He on whom this world stands, He who pervades all, He on whom the Gods take their stand—He is the past, the future and the present. All these have a place in the Eternal, Supreme Brahma.—Mahánáráyaṇa, 1 2.

पुनरप्येतदेव विवृणोति ।

येनावृतं खं च-दिवं च महीं च येनादित्यस्तपति भ्राजमानः ।
यदंतः समुद्रे कवयो वदंति तदक्षरे परमे प्रजाः ॥१२५॥

(महानारायण: १ । ३ ।)

येन ब्रह्मणा खमंतरिक्षं च आवृतं पूरितं भवति । तथैव दिवं द्यौ एवमेव महीं येन ब्रह्मणा आदित्यः सूर्यस्तपति किं भ्राजमानः प्रकाशमानः । यद् ब्रह्म समुद्रांतर्वर्तते तस्मिन्नक्षरे परमे ब्रह्मणि प्रजाः प्रकर्षेण नानाविधतया जाता ब्रह्मादिस्थावरांता येनयैा भवंतीति कवयो ब्रह्मविदेा भवंति कथयन्तीत्यर्थः ॥१२५॥

125. He who covers the firmament, the heaven, the earth, He by whose refulgence the sun shines; He who enters the depths of the seas—all these have sprung from that imperishable Brahma. The seers and poets declare Him to be so—Mahânârâyaṇa, 1. 3.

यतः प्रसूता जगतः प्रसूतिस्तोयेन जीवान्विससर्ज्य भूम्याम् ।
यत्रौषधीभिः पुरुषान्पशूंश्च विवेश भूतानि चराचराणि ॥१२६॥

(महानारायण: १ । ४ ।)

यतेा ब्रह्मस्वरूपात्स्वात्मनः प्रसूताज्जीवान् जगतश्च विश्वस्य प्रसूतिरुत्पत्तेर्हेतोः तेायेन वर्षाजलेन सह भूम्यां पृथिव्यां विससर्ज त्यक्तवान् ततश्च ओषधीभिरन्नादिभिः सह पुरुषान् मनुष्यादीन् पशून्मृगादीन् तथैव चराचराणि भूतानि विवेश प्रविष्टवान् तत्सृष्ट्वा तदेवानुप्राविशदिति श्रुतेः ॥१२६॥

126 He entered the immoveable and moveable beings—all that has sprung from Him—all that dwells on the earth, in water, all the herbs and plants.—Mahânârâyaṇa, 1. 4.

अतःपरं नान्यदणीयसं हि परात्परं यन्महतां महान्तम् ।
अनेकमव्यक्तमनन्तरूपं विश्वं पुराणं तमसः परस्तात् ॥१२७॥

(महानारायण: १ । ५ ।)

हि निश्चये अतो ब्रह्मणः परं अन्यत्परं अणीयसं सूक्ष्मं नास्ति । च पुनः परात्परं च नास्ति । च महतां महान्तं स्थूलतरं च नास्ति । तथैव तदेव अनेक नानाविधं अव्यक्तमप्रकाशं अनन्तरूपमाद्यंतरहितं विश्वं विश्वमयं पुराणं पुरातनम् तमसः मायांधकारात्परस्तात्परं भवतीत्यर्थः ॥१२७॥

127 Nothing is more subtle than He; nothing larger. He is the greatest of the great, of numberless varieties—Unmanifest; infinite, without beginning, without end, universal; ancient, beyond darkness —Mahânârâyaṇa, 1. 5.

पुनरपि तद्ब्रह्मगुणवर्णनं करोति ।

तदेवैतत्तदु सत्यमाहुस्तदेव ब्रह्म परं कवीनाम् ।
इष्टापूर्तं बहुधा जायमानं विश्वं विभर्ति भुवनस्य नाभिः ॥१२८॥

(महानारायणः १ । ६ ।)

ब्रह्मैवं तदिदं चराचरं जगद्भवति उ निश्चये ब्रह्मविदस्तद्ब्रह्म सत्यं यत्सत्यतयाऽसत्यं जगदपि सत्यवद्भाति इत्याहुर्वदंति । च पुनस्तदेव ब्रह्म कवीनां वेदशास्त्रकर्तॄणां वक्तॄणां च परमनिर्वाच्यं । तत्किं यद् ब्रह्म विश्वं सकलं जगद्बिभर्ति धारयति विश्वं कथंभूतं इष्टापूर्तं इष्टा च यज्ञादिभिश्च पूर्तं च कूपतड़ागप्रतिष्ठादिपुण्यकर्मभिश्च बहुधा देवराजादि स्वर्देवभूदेवनरराजादिरूपेणानेकधा जायमानं प्रादुर्भूतम् तत्किंभूतं भुवनस्य चतुर्दश भुवनांगिनो ब्रह्माण्डस्य नाभिर्मध्यं मध्यस्थमित्यर्थः ॥१२८॥

128. All this universe is Brahma—all this that appears real. Verily, he is beyond the description of poets and seers. He sustains the universe, with all its land and water. He is the central navel.—Mahânârâyaṇa, 1. 6.

पुनरप्यैतदेवानुवर्णयति ।

तदेवाग्निस्तद्वायुस्तत्सूर्यस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापः स प्रजापतिः ॥१२९॥

(महानारायणः १ । ७ ।)

तदेव ब्रह्मैवाग्निरस्ति तदेव शुक्रं सदसतोर्बीजं तदेव विस्तीर्णरूपिणी प्रकृतिः तस्मात्सर्वं तद्ब्रह्मैवेत्यभिप्रायः ॥ १२९ ॥

129. He is the fire, the air; the water; the sun; the moon. He is the very seed of all that exists; He is Prakriti, He is *Prjaâpati*.—Mahânârâyaṇa, 1. 7.

चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥१३०॥

(रामपूर्वतापिनी १।७ ।)

स्पष्टमेतत् ॥ १३० ॥

130. Brahma is Conscious intelligence (immaterial). He is one, without parts, without a body. For helping the devotee in his practice of devotion symbols and forms have been attributed to Him.—Râmatâpini-Purva, 1. 7.

ननु तद्ब्रह्म ब्रह्मादिस्थावरांतान्रूपान् कुत्रचित्स्थापयित्वा प्रकाशयति किंवा तत्कालमेव विधाय प्रकाशयतीत्यत्राह ।

यथैव वटबीजस्थः प्रकृतश्च महाद्रुमः ।
तथैव रामबीजस्थं जगदेतच्चराचरम् ॥१३१॥

(रामपूर्वतापिनी १५ ।)

यथैव वटबीजस्थः वटपादपस्य बीजं तस्मिन्तिष्ठति यः स प्रकृतश्च प्रकर्षेण कृतः मूलाद्यंकुरशाखाप्रशाखा पत्रपुष्पफलबीजांतसंपादितो,महाद्रुमः तथैव रामबीजस्थं रामः आब्रह्मतृणपर्यन्ते जगति सर्वभूतान्तरात्मना रमति क्रीडति रामः अथवा सकल जगत्-सर्वभूतांतरात्मना रमयति नर्तयतीति रामः यद्वा येऽत्र रामाख्ये ब्रह्मणि योगिनो रमंति विश्रमयंतीति रामः । उक्तं च "रमन्ते योगिनो यत्र सदानन्दे चिदात्मनि इति राम-पदेनासौ परं ब्रह्माभिधीयते इति तस्माद्रामेति नाम्ना परं ब्रह्मेत्युच्यते । तच्च तत् बीज-मुत्पत्तिकारणं तत्स्थमेतद् दृश्यादृश्यं चराचरं जगद् भवति । यथा बीजस्थो वृक्ष आदा-वपि बीजात्मनैव भवति ततोंकुरोत्पत्तौ बीजरूपेण जायते पुनरप्यंते बीजात्मनैव तिष्ठति एवमेवादौ तद्ब्रह्माख्यबीजस्थं तन्मयमेव सकलं चराचरं जगदासीत् । मध्येपि तद्रूपेणैव प्रादुर्भूतम् अन्तेपि तदात्मनैव तिष्ठतीत्यर्थः ॥ १३१ ॥

131. Just as the huge tree lies in the seed of the Banian tree. So, O Rama, does the universe containing immoveable and moveable beings lie in the Brahmic seed.—Ramatâpini-Purva, 15.

इदानीमनेकनामकमेकं ब्रह्मैवेत्याह ।

स एव ब्रह्मा स शिवः शक्रः सोऽक्षरः परमः स्वराट् ।
स एव विष्णुः स प्राणः स आत्मा परमेश्वरः ॥ १३२ ॥

(महानारायणः ११ । १३ ।)

सोऽतर्क्यमहिमा श्रीनारायणः ब्रह्म नानाविधजगदुत्पादको भवति स एव शिवोस्ति स एवेंद्रोस्ति स एव पूर्वोक्तोऽक्षरोऽविनाशिस्वरूपः अनेन ज्ञातमन्यत्सर्वं विनाशिरूपम् ॥ १३२ ॥

132. He, verily, is Brahma; He is Śiva; He is Indra; He is the undecaying and unchangeable, self-resplendent

One. He is Viṣṇu ; He is Prâna ; He is Âtmâ ; He is the Supreme Ruler.—Mahânârâyaṇa, 17. 13

स एव सर्वं यद् भूतं यच्च भव्यं सनातनम् ।
ज्ञात्वा तं मृत्युमत्येति नान्यः पंथा विमुक्तये ॥ १३३ ॥
(कैवल्योपनिषत् ८ ।)

133 He is all and every thing—the past, the future; He is eternal. to know Him is to conquer Death. There is no other way to moksa (liberation) —Kaivalya, 9.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
संपश्यन्ब्रह्मपरमं याति नान्येन हेतुना ॥ १३४ ॥
(कैवल्योपनिषत् १० ।)

134 He who sees everything in Atmâ, and who sees Âtmâ in every object, attains the Brahmic state. There is no other means —Kaivalya, 10.

पुनरप्येवमेव मुक्तिमार्गं इत्याहः ।

यत्परं ब्रह्म सर्वात्मा विश्वस्यायतनं महत् ।
सूक्ष्मात्सूक्ष्मतरं नित्यं तत्त्वातत्त्वाधिकं च तत् ॥१३५॥
(कैवल्योपनिषत् १६।)

यत्परंब्रह्म सर्वात्मा तत्त्वमेत्वमे तत् यस्य विश्वस्य चराचरस्य जगतः महदायतनं परमाश्रयो भवति सूक्ष्मादणुतोपि सूक्ष्मं नित्यं निश्चलं तत्वात् पृथिव्यप्तेजोवाय्वाकाश-शब्दस्पर्शरूपरसगंधचक्षुःश्रवणत्वग्रसनाघ्राणवाक्पाणिपादपायूपस्थमनोब्रह्माहंकारचित्ता-नीति चतुर्विंशतितत्त्वादपि तत्त्वं पंचविंशतिसंख्याको जीवत्मा ततोप्यधिकं षड्विंशति परमात्मसंज्ञकं भवति—

135. The supreme Brahma, the supreme Âtmâ, is pervading in this broad world. He is the subtlest of the subtle ; He is Eternal ; He is beyond the twenty-five principles, *i e.*, He is the twenty-sixth. He is the *Purushôttama.*—Kaivalya, 16.

NOTE.—Compare Gîtâ, 15. 18.

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

Therefore, have I been designated in the world and in the Vedas as the *Purusôttama* (the greatest Puruṣa).

जाग्रत्स्वप्नसुषुप्त्यादि प्रपंचो यत्प्रकाशते ।
तद्ब्रह्माहमिति ज्ञात्वा सर्वबंधैः प्रमुच्यते ॥ १३६ ॥

(कैवल्योपनिषत् १७ ।)

जाग्रत्स्वप्नसुषुप्त्यादि प्रपंचं यत् येन चैतन्यरूपेण प्रकाशयते ज्ञायते तद्ब्रह्माहमिति ज्ञात्वा सर्वबंधैः अन्नमयप्राणमयमनोमयविज्ञानमयानन्दमयावरणात्मकैः प्रमुच्यते मुक्तो भवतीत्यर्थः ॥ १३६ ॥

136. All that is Manifest as being in the condition of wakefulness, in dreams and in sound sleep ; I am all this—I am Brahma. To have this realization is the way to liberation from all bondage.—Kaivalya, 17.

पुनरपि सगुणनिर्गुणद्वारैतद्वर्णयति ।

त्रिषु धामसु यद्भोज्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोहं सदाशिवः ॥१३७॥

(कैवल्योपनिषत् १८)

त्रिषु धामसु भूर्भुवः स्वरिति तेषु यद्वा जाग्रत्स्वप्नसुषुप्त्यवस्था इति त्रिषु स्थानेषु यत्किंचिद्भोज्यभोग्यं अथवा यो भोक्ता भोगकर्त्ता वा भोगश्च यत् यो भवेदस्ति । तेभ्यो विलक्षणो व्यतिरिक्तः श्रीनारायणः एतेषामसत्यत्वात् । यदुक्तं वसिष्ठेन "ज्ञानं ज्ञेयं परिज्ञाता त्रितयं नास्ति वास्तवमिति" अतएव साक्षी साक्षीभूत्वा स्वस्वरूपचमत्कारप्रेक्षकः यतश्चिन्मात्रः अतएव सदाशिवः सर्वदा आनन्दस्वरूपः यः सोहमिति मत्वा पुरुषः सर्वबंधमुक्तो भविष्यतीति पूर्वेण संबंधः ॥१३७॥

137. All the objects of enjoyment in the three worlds—their enjoyer, and the enjoyment—He who is an unique witness of all—nothing but consciousness—the eternal Siva ; that One I am.—Kaivalya, 18.

Note.—The Jiva's realization of identity with Brahma, is the summum bonum of life How many texts have repeated this truth.

पुनरपि ब्रह्मणः सर्वमयत्वं प्रतिपादयति ।

न भूमिरापो न च वह्निरस्ति न चानिलो नास्ति न चांबरं च ॥
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥१३८॥

(कैवल्योपनिषत् २२ ।)

यत्परमात्मरूपं गुहाशयं गुहासु सर्वभूतहृदयेषु आशयस्थानं यस्य तत्सर्वभूतान्तरात्मकं निष्कलं गुणातीतं अद्वितीयमेकं एवं विदित्वा ज्ञात्वा भूमिर्न भवति। आपो न जलमस्ति। वह्निश्चाग्निर्नास्ति। न चानिलः पवनोऽस्ति। न चांबरमाकाशमस्ति। यथाकाशे विंबीभूतं सूर्यं दृष्ट्वानेकघटादिषु प्रतिबिंबिता बहवः सूर्या बिम्बात्मनः सूर्यादन्यभावनया भिन्नात्मकेन भासंते अपि तु तन्मया लभ्यंते। एवमेव भूम्यादयस्तस्माद् ब्रह्मणो भिन्नात्मका न प्रकाश्यंते अपि तु तदाकारा एव दृश्यंते इत्यर्थः॥ १३८॥

138. He is not the earth, not water, not fire, not air, and He is not the firmament—He is without digits; He is entire there is no one other than He. This is the description of the nature of Brahma —Kaivalya, 23.

तस्मात्सर्वयज्ञेभ्यो ज्ञानयज्ञः श्रेष्ठ इत्याह।

समस्तसाक्षी सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम्॥
ध्यायेज्जगद्बीजजगन्निवासं विश्वं जुहोति वसुधादिशिवावसानम्
॥१३९॥

(कैवल्योपनिषत् २४।)

याः पुरुषः आदौ जगद्बीजं मूलकारणं जगतो निवास आधारश्च तद्ब्रह्माग्निरितिध्यायेत् तत्तस्मिन्ब्रह्मस्वरूपे वह्नौ वसुधादिशिवावसानं वसुधायाजातीयस्तृणादिसप्तवादिर्यस्य शिव एवावसानमंतश्च यस्य तद्विश्वं जुहोति जुहुयात् तद्रूपतया जानीयात् यतोंकुरतया बीजमेव तिष्ठतीति विमर्शात्। सुवर्णकुण्डलवत्कारणसदृशं कार्य्यमिति न्यायाच्चेत्यनेन मंत्रेण ज्ञानं यज्ञं कुर्यात् यदुक्तं गीतासु "श्रेयान्द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परंतपः। सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते" इति। सपुरुषः समस्तसाक्षिं सकलकर्मणां साक्षिभूतं सदसद्विहीनं अनिवच्यां नासदासीन्नोसदासीत्तदानीमिति श्रुतेः। जगत्सद्वासद्वा गणयति परःकोपि सदसत्। तवैवाज्ञानाद्वा प्रभवति हि मिथ्यामतिरियम्। स किं सद्वासद्वा क्रिमितिसदसद्वेति चर्मतिं। न वक्तुं जिह्वेमस्त्वयि तु सदसद्भ्यां विरहिते इति न्यायाच्च शुद्धंविश्वोपाधिकलंकशून्यं परमात्मरूपं ब्रह्म प्रयाति तन्मयो भवति॥ १३९॥

139. Man should meditate upon Him as the Witness, as one who cannot be defined, either as a being or non-being —He who is the Supreme; the holder and the pervader of the Universe. He existed before the earth came into existence, and will survive its end.

Men should offer oblations to Brahma of all this *i.e.*, realize all this as Brahma,—Kaivalya, 24.

परमार्थतो ज्ञानवानेव मुक्तिभागी नान्य इत्याह ।

कथ्यते स एव योगी स एव ज्ञानी च ।

यत्पूर्णानन्दैकरसबोधस्तद्ब्रह्माहमिति कृतकृत्यो भवति ॥१४०॥

(परमहंसः ३ ।)

140. That man is designated as the *Jñânî* and the *Yogi*—he who experiences the bliss of the knowledge of being at one with Brahma; that is the highest state, the highest goal.—Paramahaṃsa, 3

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्मास्म्यहमद्वयम् ॥१४१॥

(कैवल्योपनिषत् १५ ।)

141 In me is every thing born; on me does every thing subsist, in me every thing merges I am Brahma—the One, without a second.—Kaivalya, 15.

अणोरणीयान्महतोमहीयान्नात्माहं विश्वं विशुद्धः ।

पुरातनः पुरुषोहमीशो हिरण्मयोहं पुरुषोहमस्मि ॥१४२॥

(कैवल्योपनिषत् २० ।)

142 He is subtler than the subtle, larger than the large I am the self; the pure; the ancient one; the lord; the golden one.—Kaivalya, 20.

नारायणोहं पुरुषः शिवोहं ब्रह्माहमस्मि सकलोहमस्मि ।

पूर्णोहमस्मि पुरुषोहमस्मि ज्ञानोहमस्मि सत्योहमस्मि ॥१४३॥

143. I am Nârâyaṇa. I am Śiva; I am all; I am the sole one; I am knowledge; I am truth.

अपाणिपादोहमचिंत्यशक्तिः पश्याम्यचक्षुः सशृणोम्यकर्णः ।

अहं विजानामि विविक्तरूपो न चास्ति वेत्ता मम चित्सदाहम् ॥१४४॥

(कैवल्योपनिषत् २१ ।)

144. I have no hands and feet; my power cannot be conceived, I see, though I have no eyes; I hear, though I

have no ears I know I am knowledge itself No one knows me—I am eternal —Kaivalya, 21

NOTE.—Such are the thoughts of the person who has attained cosmic consciousness.

वेदैरनेकैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ।
न पुण्यपापे मम नास्ति नाशो न जन्मदेहेन्द्रियबुद्धिरस्ति ॥१४५॥

(कैवल्योपनिषत् २२ ।)

145. I am revealed by the several Vedas; I am the matter of the *Vedânta*, I know the Vedas

I have neither virtue nor vice. I am not born. I have no body, nor the organs of perception, nor *buddhi* —Kaivalya 22.

विज्ञानं ब्रह्मचेद्वेद तस्माच्चेतो न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा सर्वान्कामान्समश्नुते ॥१४६॥

(तैत्तिरीय २ । ५ । १ ।)

146. One who knows that Brahma is *Vijñâna* (highest Knowledge); one who does not neglect and slip from that *Vijñâna*, such an one drives off all the sins of his body and attains all that he wants —Taittirîya—2. 5. 1.

स आत्मा विज्ञेयो सदोज्वलोविद्या तत्कार्यहीनः स्वात्मबंधहरः । सर्वदाद्वैतरहितः आनन्दरूपः सर्वाधिष्ठानसन्मात्रो निरस्ताविद्यातमोमोहोहम् ॥१४७॥

(नृसिंहोत्तरतापिनी २ ।)

147. Know Him to be *Atmâ*; ever shining. He is free from ignorance; He has cut all his bonds. He is even free from the idea of duality. He is full of bliss. He is the abode of all; He is self-existent. He has dispelled all darkness of ignorance; His individual "Iness" has become merged in the cosmic consciousness.-
uttara, 2.

यं यं लोके मनसा संविभर्ति । विशुद्धः कामः कामयते यांश्च कामान् । तं तं लोके जयते तांश्च कामान् । तस्मादात्मज्ञं ह्यर्चयेद्‌ भूतिकामः ॥१४८॥

(मुण्डक ३।१।१० ।)

148 —The knower of Brahma attains those high planes that he wants to reach ; attains all that he desires. Let all people who wish to gain prosperity, honour the knower of Brahma.—Muṇḍaka, 3. 1 10

यस्य देवे पराभक्तिर्यथादेवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशंते महात्मनः ॥१४६॥

(श्वेताश्वतर ६।२३ ।)

149 He who has the highest faith in his Deity and equal faith in his *Guru* (preceptor), success attends that great man.—Swetâświatara, 6 23.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति तरति शोकं तरति पाप्मानं गुहाग्रंथिभ्यो विमुक्तोऽमृतो भवति ॥१५०॥

(मुण्डक ३ । २ । ६ ।)

150 The knower of Brahma becomes one with Brahma He is beyond the reach of grief He is not touched by sin. He is freed of the chains of his bondage.-- Muṇḍaka, 3. 2 9

इतिश्रीब्रह्मोपनिषत्सारसंग्रहदीपिका समाप्ता ।

श्रीः ।

THE END

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THE

SVETASVATARA UPANISAD

TRANSLATED BY

SIDDHESVAR VARMA SHASTRI, M.A.

PROFESSOR OF SANSKRIT, PRINCE OF WALES' COLLEGE,
JAMMU.

PUBLISHED BY
SUDHÎNDRA NÂTHA VASU
FROM THE PÂṆINI OFFICE, BHUVANEŚWARÎ ÂŚRAMA, BAHÂDURGANJ

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INTRODUCTION.

The Upanisads — (a) Their position as spiritual writings.

The Upaniṣads are a class of Sanskrit writings which meet the highest spiritual needs of man Nearly every civilized country in the world may be proud of her spiritual seers and spiritual literature, but the unfathomable depths of spirituality were never so profoundly sounded, and the mystical truths of the soul so highly elaborated, as by the authors of the Upaniṣads The message of self-realization and spiritual edification which they convey to mankind is perhaps more needed in the present age of weary and heart-burning strife for hollow things than in many former periods of human history Let the reader open the pages of the Upanisads, not merely to feed his scholarly curiosity, but to receive *life* in the truest sense of the term.

(b) Their fundamental theme.

The fundamental theme of the Upanisads is plain and simple. The Spirit (Âtman) is the sole reality The world of phenomena has only a borrowed existence—derived from the Ãtman, the Reality of realities (**सत्यस्य सत्यम्**). • It is by the light of this Âtman that all phenomena in the Universe, the sun, the moon, the stars, and so forth, shine as well as appear (Śvetâśvatara VI. 14), and to this Âtman every object owes its existence, appearance, and attraction (Śve IV. 10) Eternal happiness is only theirs who see this Supreme Reality, the Spirit (Śve. VI. 12). They are childish fools, however, who pursue external objects of desire, and so are ensnared in the vast net of death (**पराचः कामाननुयन्ति बालाः, तेमृत्योर्यन्ति विततस्य पाशम्**) In short, the true Heaven of man's aspirations is within, not without, and that Heaven is the Spirit (Âtman)

The word "Upanisad"

The word "Upanisad," according to Śaṅkara, is derived from the root *sad* with the prefixes *upa* and *ni* Now the root *sad* has three meanings—(1) to destroy, (2) to lead or go, (3) to remove. All the three meanings are implied by the word Upanisad, as it destroys ignorance, leads to the Supreme Brahman, and thus removes all evils.

उपनिषदित्युपनिपूर्वस्य सदेर्विशरणगत्यवसादनार्थस्य रूपमाचक्षते । अविद्यादेर्विशरणाद्विनाशात् परब्रह्म गमयितृत्वात्, गर्भाद्युपद्रवावसादयितृत्वात्, उपनिषत् समाख्यया ब्रह्मविद्योपनिषदुच्यते ॥

The above derivation shows a very clever and bold etymology characteristic of a great scholar like Śankara, though it does not bring

to light the significance of the word as it is historically implied by the Upanisads themselves. There is another derivation of the word which is probably more consistent with historical facts. The root *ṣad* with the prefixes *upa* and *ni* also means "to sit by," whence the word Upanishad may imply "sitting, or session." This significance of the word suggests the method of imparting spiritual instruction during the Period of the Upaniṣhads. It has been noticed that this mystical culture was imparted in forests (*cf.* the Âranyakas) to the disciple (अन्तेवासिन्) lit., one dwelling near) who sat in solitude by the side of his teacher for spiritual instruction. The word Upanisad, as Dr. Deussen has shown, is often explained by the word Rahasya (secret) and this "Secret doctrine" "supremely confidential in the Vedânta" (Śve. VI. 22) was not to be imparted to every chance visitor, not to one who was neither a son nor a disciple, and not to one who did not possess a tranquil mind (Śve VI. 22). Thus the method of teaching the Upanisad Doctrine was essentially confidential. The word Upaniṣad occurs twice in the Śvetâśvatara Upaniṣad; firstly, in I 16, where Brahman is said to be "supremely mysterious" (तद्ब्रह्मोपनिषत्परम्), and 2ndly, in V. 6, where the Supreme Being is said to be hidden in the "confidential" Upaniṣads of the Vedas (तद्वेदगुह्योपनिषत्सुगूढम्). Both these texts confirm the view that the word Upaniṣad originally meant "confidential session," as Max Müller names it, and that subsequently the name Upaniṣad was also bestowed upon the *knowledge* which was the result of confidential sessions, as described above. The word Upaniṣad, then means the Science of Spirituality (ब्रह्मविद्या) which the sages originally imparted to their disciples in confidential sessions.

The Śvetâsvatara Upaniṣad.

The Śvetâśvatara is a short Upanisad of six chapters and belongs to the Black Yajur-Veda. The title of the book means the Upanisad propounded by Śvetâśvatara. The word Śvetâśvatara literally means one whose organs of sense are very pure(श्वेत = pure ; अश्व = an organ of sense ; (श्वेता अवदाता अश्वा इन्द्रियाणि यस्य स श्वेताश्वः । अतिशयेन श्वेताश्वः श्वेताश्वतरः) and is evidently the name of a sage. The only reference to the author in this book is in Śve (VI. 21) where it is stated that, 'Śvetâśvatara," having known Brahman, by the power of his penance and by the grace of God, expounded it to the Sannyâsins called the Paramahaṁsas."

Its distinctive features.

It may be admitted that among the Upaniṣads the Svetâsvatara does not occupy such a lofty position as the Brihadâranyaka and the Chhândogya, but none the less it is one of the most popular Upanisads What then, are

its distinctive features? It the first place, as Dr. Deussen aptly remarks, the Śvetâśvatara Upaniṣad is "a monument of Theism," as we shall presently elucidate. And secondly, not only its method of handling the abstruse problems of Spiritual Philosophy is plain and direct, but it also ministers to the spiritual needs of the ordinary man with a realistic and hence truly sympathetic and fruitful insight, as we shall presently show.

The period to which it belongs.

Several scholars of eminence have divided the Age of the Upaniṣads into four Periods; to the first period belong the prose Upanṣads like the Brihadâranyaka and the Chhândogya, and to the second Period belong the metrical Upanisads like the Kaṭha and the Śvetâśvatara. The Śvetâśvatara is certainly later than the prose. Upaniṣads mentioned above, because (1) its style is far more direct, simpler, (*cf.* Śve. VI. 7-9) and more modern than that of the Chhândogya. The style of the latter and its associates is often cumbrous, much more archaic, and frequently very allegorical, thus bearing the influence of the style employed in the Age of the Brâhmaṇas. Secondly, the treatment of various subjects in the Śvetâśvatara is direct and simple, and the mediocre reader is spared the trouble of studying the allegorical and philosophical interpretations of ritualism and mystical readings of natural phenomena which confront him in the larger Upaniṣads and which may prove as barriers to the comprehension of fundamental conceptions. In fact the Śvetâśvatara Upaniṣad may be called a short Manual of Upanisad Doctrine for the beginner. Moreover, the metrical style, and simple, eloquent, and beautiful poetry (*cf.* I. 15, II. 8, II 17, VI 14) of this book stirringly appeal to the spiritual needs of the average seeker, and hence its wide popularity.

The main Divisions of its subject-matter.

In order to facilitate the thorough comprehension of the general as well as the distinctive features of the Śvetâśvatara Upaniṣad, let us indicate the main divisions of the subject-matter which it treats of :—

I. The fundamental theme of the Upaniṣads—the Reality of the Spirit (*Â*tman).
II. The nature of Brahman, Essential as well as Relative.
III. The nature of the individual soul (jîva).
IV. The means and methods of attaining spiritual enlightenment (jñana)

I. The fundamental theme.

We have already quoted Śve. VI. 14 and Śve. IV. 10 to show that this book forcibly teaches the sole reality of the Âtman Similarly Śve I. 9 after speaking of the three entities, Mâyâ, the individual soul, and the Supreme

Spirit, says that the knowledge of the three means the knowledge of Brahman. त्रयं यदा विन्दते ब्रह्ममेतत्). This verse indicates, as our commentaries explain, that the underlying Reality of all these manifold entities is Brahman, the Supreme Being, and that they borrow and derive their existence from Him. Similarly I. 12. In Śve III 15 the basic Reality of the Past, the Present, and the Future is said to be the Supreme all-pervading Spirit (पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम्)

II. The nature of Brahman, essential, as well as relative.

Most of the misunderstanding and unfortunately bitter controversy on the Vedânta Philosophy is due to inadequate comprehension of the distinction between the Essential and the Relative Aspects of Brahman. Let us consider these aspects carefully before we handle the details thereof in the Śvetâśvatara Upaniṣad.

In the early pages of his great commentary on the Vedânta Sûtras, Śaṅkara cites the example of a person, say Devadatta, bearing different relationship to different persons. Thus Devadatta may be the father of X, the husband of Y, the brother of Z, the son-in-law of W, and so forth, and hence when considered from various standpoints he is father, husband, brother, and son-in-law at the same time. It should be noted, however, that this relationship is conditional; for Devadatta cannot be called a father if he has no son; this relationship, then, depends upon external personalities or entities. What, then, is Devadatta? He is not essentially a father, teacher, brother, etc, because his teachership, etc., are hypothetical, cannot be considered independently, apart from the idea of a pupil, etc Devadatta, however, *as such*, is not a mere bundle of relations, but has an individuality of his own. Nor does it indicate, on the other hand, that the various relationships that he bears to others are baselessly imaginary, the fact is that his essential individuality is far more important than, and over and above, his relative and contingent attributes.

The nature of Brahman also may be considered in the light of this example. In various relations to the Universe, Brahman is often called Creator, Preserver, Providence, Judge, Destroyer, etc. These attributes, however, are contingent, and not independent or essential; for the idea of a Creator involves and depends upon the idea of creation; the conception of a judge presupposes the existence of the parties or persons to be judged, and so on If these were the *only* attributes of Brahman, He would be a mere bundle of relations, with no essential attributes of his own. Many philosophers and theologians teach only the Relative attributes of Brahman They cannot conceive of the Supreme Being apart

from or over and above the universe; they make Him exactly coincident with the Universe It is these low conceptions which have led philosophers like Hegel to state that the Infinite without the finite amounts to zero The distinctive glory of the Upaniṣads is that they have most searchingly realized and forcibly taught the absolute and essential aspects of Brahman They strongly teach us that to make the Deity coincident with the universe is to dethrone Him from His transcendental and independent position. Not that they have in any way denied the existence of His relative attributes; they have eloquently preached even these, as we presently show; but they, especially the larger Upaniṣads, have much more emphasized the essential and the Absolute, because the latter are likely to be missed by the mediocre mind, and because exclusive attention to the Relative may lead to atheism.

Let us now consider the bearing of this discussion on the Śvetāśvatara Upaniṣad We have called the Śvetāśvatara Upaniṣad a short Manual of Upaniṣad Doctrine for the beginner The reader should not think, however, that it is a mere summary of the Upaniṣads, like so many "Abstracts" of History that are sold in the market at the present day. It has a distinct message of its own to convey to the ordinary mind struggling for spiritual progress. We have already pointed out that Dr. Deussen calls this Upaniṣad "a monument of theism," and justly so. Theism is belief in *One Personal God*, as the Creator, Judge, Preserver, etc, of the universe, in a word "the Relative Brahman" as explained above. In this Upaniṣad the Relative aspect of Brahman has been greatly emphasized and glorified, while there is also a considerable number of prayers addressed to Him Now, considering the fairly large number of prayers here addressed to Personal God, Dr. Deussen in his "Philosophy of the Upaniṣad" (p. 78) remarks that the Śvetāśvatara contains "a theism that has wandered far" from the original Upaniṣad doctrine He holds that the fundamental object of the Upaniṣads is to grasp and teach the Real, Essential, Absolute, Unqualified Brahman, and that theism and prayers to a Personal God are opposed to the basic principles of spirituality propounded by the Upaniṣads. Now, with all deference to this great scholar, we urge that the difference, certainly noticeable here, lies not in the doctrine but in the emphasis. The older Upaniṣads frequently describe the highest stage of mystical realization which, as an English poet says, "is above the infirmities and imperfections of prayer," in which prayer is unnecessary and superfluous, in which the universe is sunk in God (ईशावास्यमिदं सर्वम् Īśa I. 1), in which the difference between the subject and the object, the knower and the known, is nullified, and in which the world of relations

seems to dwindle into nothingness before the Absolute. But is there no help for those who, inspite of sincere and weary struggle for spiritual progress, are unable to attain spiritual enlightenment? The Śvetāśvatara Upaniṣad, which we may call the gospel of grace, comes to them with the message of prayer to the One Personal God. Realizing that the ordinary mind is yet unable to penetrate beyond the Relative Brahman, it brings to light the deep experience of the sages in the subject of prayer, and emphasizes the grace of God as the most important means to that spiritual enlightenment, as we will presently show.

1. The Essential Brahman.

Let us now descend to particulars It is well known that the Upanisads speak of the Essential Brahman—*i.e.*, Brahman as he is—as being only negatively knowable, as embodied in the famous formula, *neti*, *neti* (नेति, नेति) The so-called positive attributes, sat (being) chit (consciousness) and Ânanda (bliss), are only the denial of empirical being, empirical thought, and empirical pleasure, as Dr. Deussen has ably shown. Several passages from the Śvetâśvatara on this point may be quoted. In III. 14 the Supreme Being is figuratively spoken of as rising above the Universe by the measure of a span. This passage indicates, as we have shown above, that the Essential Brahman is not coincident with the universe, but is over and above it. In III. 20 the Supreme Being is called the minutest of the minute and the vastest of the vast, indicating that Brahman is beyond space. V. 1 speaks of Brahman as the imperishable—thus suggesting his freedom from change and (as Dr. Deussen infers) from all becoming and causality. V. 13 calls him without beginning and without end, thus He is above time. Similarly, VI. 2 calls him "the Creator of Time or Death" (कालकारि). VI. 5 speaks of Him as beyond the three times (परस्त्रिकालात्) and without parts (अकलः) which suggests that He is above both time and space, because both of these are divisible; VI. 6 refers to Him as beyond the body, time and form; VI. 11 gives Him the epithets "Spectator, knower, free, and without qualities", VI. 14 (already quoted) describing his pure and basic consciousness says that by His light every thing shines; and to crown all, VI. 19 describes Him negatively,—without parts, without action, without faults, without ignorance or misery.

2. The Relative Brahman.

Thus, though the nature of the Essential Brahman was profoundly realized by the authors of the Upaniṣads, it could be described only negatively. It was easier to describe Him in relation to the universe and its phenomena. The Śvetâśvatara

Upaniṣad describes the phenomenal aspects of the Supreme Being in various ways —

(a) As embodied in phenomena.

(*a*) The whole universe, compared to a wheel (I. 4), or to a river (I. 5) with all its phenomena, is a form of the Supreme Being (**विश्वरूप** I 9) He has assumed the forms of fire, the sun, air, the moon, Brahmâ, man, bird, the seasons and the oceans. (IV. 2-4), and has innumerable heads, innumerable eyes, and innumerable feet (III. 14).

(b) His Unity.

He is *one* God hidden in all creature (VI II); He is the *one* Controller of numerous individual souls (VI. 12); He being *one* governs all the worlds with His ruling powers, who alone is *one* at the time of creation and destruction (III. 1); who is *one* and does not stand for a second, *i.e*, has no rival (III. 2).

(c) His Omnipresence.

He is immanent in all persons and in all directions (II 16); He is present in fire, in waters, in herbs, in the whole universe (II. 17) ; He pervades everywhere (**सर्वव्यापी** VI. 11).

(d) As Creator and Destroyer.

He creates many colours (or classes) in the beginning (IV. 1); the Lord of Creation brings into being the Vedas, the past, the future, and the whole universe (IV 9); this God transforms every cause into various shapes (V 3); knowing Him, the one Creator of the universe, (man) attains the highest peace (IV. 13). He dissolves (the universe) in the end (V. 1); this God withdraws every cause to the ground of his Mâyâ.

(e) As Providence and Preserver.

He creates with a purpose in His mind (IV. 1); He is the Protector of the universe (IV 15); He brings to maturity the actions of the soul, and "guides all, apportioning to each his peculiar gifts" (V. 5).

(f) As Ruler

He, as one, governs all those causes, time etc, (I. 3); He is the Controller of the whole world (III. 18); He rules over the bipeds and the quadrupeds (IV. 13); He is the Supreme Ruler of Rulers (VI. 7); He is the overseer of actions (VI. 11.).

(g) His benevolence.

His form is not terrible, but promotes good (III. 5); He is the Friend and Refuge of all (III. 17); He is the giver of desired objects (IV 11); His face is benevolent (IV, 21).

The Gospel of grace.

This attribute of the Supreme Being introduces us to one of the most remarkable features of the Śvetâśvatara Upaniṣad. The sages realized that the path of spiritual progress is "harder than the sharp edge of a razor," and they have revealed a most valuable fact of deep spiritual experience—the fact that the grace of God is the surest and the best instrument of spiritual enlightenment. And no Upaniṣad has emphasized this point so much as the Śvetâśvatara Upanisad, which, therefore, may be designated "The Gospel of grace." Thus, man, when favoured by God, attains freedom from death (Śve I. 6); God is the root-cause (*i e*, the chief helper in the attainment) of spiritual knowledge and asceticism (I. 16), self-control depends upon the grace of the Creator (II. 2); He is the Encourager of the heart for the attainment of spiritual blessedness (III. 12), one sees the Supreme Spirit by the grace of the Creator (III 20), He is the Bringer of righteousness and the Remover of sins (VI. 6), and Śvetâśvatara, the author of this Upaniṣad, realized Brahman by the power of his penance, and by the *grace of God* (VI. 21)

A monument of Theism.

The reader will now fully appreciate the significance of Dr. Deussen's remark that the Śvetâśvatara Upaniṣad is a "monument of theism," and it is confirmed by the considerable number of theistic prayers met with in this book Let us quote a few of them as specimens. "May that God, who creates and destroys (the universe) endow us with good wisdom" (IV 1) "One afraid (of the miseries of the world) resorts to Thee O God! save me always by Thy benevolent face" (IV. 21). "O God! Reveal thyself in that benevolent and righteousness—promoting form of thine" (III. 5) "May we know that Supreme Ruler of Rulers, the Supreme God of gods" (VI. 7) "Being desirous of salvation, I resort to the shelter of that God who creates Brahmâ, and who is the light (or with another reading,—'the grace' (प्रसाद्) of the soul and the intellect" (VI 18). The concluding verse (VI. 23) of the Śvetâśvatara Upaniṣad is also very significant on this point. "The spiritual truths are revealed to him who has supreme devotion to God." Moreover we have already pointed out that theism implies belief in One Personal God. The modern Sanskrit word for the Supreme Personal God is Îśvara; now it is a significant fact that the words Îśa, Îśâna, and Îśvara, occur in several verses (III. 12, III. 13, III 15, III 17, VI 16) of the Śvetâśvatara Upaniṣad. These frequent words bear testimony to the prevailing theistic tendency of the book.

III. The individual soul (Jîva).

The conception of the individual soul given in the Śvetâśvatara Upaniṣad is perfectly consistent with the doctrine of theism. For the idea of a Personal God as an

object of worship naturally involves the distinct existence of a worshipper, the soul. In Śve. IV., 6 7 God and the soul have been compared to two beautiful-winged birds occupying the same tree, the one (*i.e.*, the soul) tasting the fruit thereof, while the other simply gazes down When, worshipping God, the soul sees Him, its grief departs. The distinction is further particularized in I 8, where the soul is said to be protected by God, and in I. 9 which states that the individual soul possesses limited knowledge, while the Supreme Soul is Omniscient.

1 As distinct from God

The nature of the individual soul has been further described in a considerable portion of the fifth chapter. The soul is a doer of actions for the sake of fruit and enjoys the fruit of that action which it performs (V 7).

2. As an agent and enjoyer

It is very subtle, and has been compared to the ten thousandth portion of the edge of a hair. Although so subtle, it has vast capacities for infinity (V. 9)

3. Its subtlety and capacity for infinity

After death it has to travel, in accordance with its merits either of the three paths (V. 7), the path of the gods (acquired by higher knowledge), the path of the fathers (acquired by merely good deeds) and the lower path, which evil-doers are made to travel. It is also subject to transmigration, and acquires various bodily forms in accordance with the nature and degree of its desires, associations, etc. (V. 11). It is released from all these bonds, however, by knowing the Creator (V. 13).

4 Its future life.

We have already remarked in the early portion of this introduction that the Śvetâśvatara Upaniṣad ministers to the spiritual needs of ordinary man with a sympathetic and realistic insight Unlike Wordsworth's Skylark, it is not confined to "the privacy of golden light" it is not exclusively transcendental; it realizes the frailties and difficulties of the ordinary man, ever-struggling and yet repeatedly beaten in the battle of life. It, therefore, without departing from its fundamental doctrine, descends to meet the seeker on his own ground, and gives him short, beautifully simple, and practical hints on the methods of spiritual enlightenment and emancipation. Freedom from Death and other Evils of life depends only upon the knowledge of the Supreme Being: there is no other path to salvation (III. 8). This spiritual enlightenment being the only means to emancipation, a further question arises, what are the

IV Means of emancipation and enlightenment.

methods of attaining this spiritual enlightenment which is the exclusive condition of real freedom?

Divine grace.

We need not now repeat in greater detail that the Śvetāśvatara Upaniṣad considers the grace of God to be the most potent and infallible factor of spiritual enlightenment. It should be noted, however, that Divine grace is not subject to the whims of an unprincipled, capricious aristocrat, and so does not descend upon man in a haphazard way, but is regulated by definite, divine laws, which are indispensably associated with human effort. Here comes the need of Yoga, the glorious speciality of our sages. Thus Śve. VI. 13 says that the Supreme Being can be known through self-examination and Yoga. Just as modern Psychology describes mental states in terms of brain conditions, so Śve. II. 6 describes the state of a perfectly enlightened mind in terms of co-ordinate physical conditions In ordinary persons a peculiar physical energy, which is the co-ordinate of (latent) spiritual energy, is latently stored in a central portion of the body called the *muladhâra* In the perfect Yogi this energy is discharged from its centre, passes through the *susumna* canal (which is closed in ordinary persons) and reaches the *brahmarandhra*, a portion of the head, the innervation of which is the culminating co-ordinate concomitant of the highest spiritual vision. In I. 4 the untraceable motives and various other phenomena *e. g.*, the 28 kinds of infirmity, eight kinds of contentment etc., of the human mind have been most minutely and elaborately analysed with remarkable subtlety and ingenuity The details of Yoga and its methods are given in Śve. II 8-15, which prescribe pure and quiet ground, erect and easy sitting posture, the suppression of the breath, and meditation on the syllable Om

Yoga

Moral equipment.

In addition to these regular practices, the candidate for spiritual enlightenment is required to be equipped with a high type of morality, self-control, righteousness, and a peaceful mind (II. 1, 2, I. 15, VI 22)

Connection with the Yoga and the Sânkhya

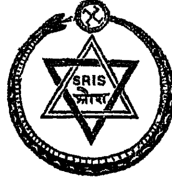
Some scholars of eminence (*e g.*, Prof. Mac Donnel) are of opinion that the Śvetāśvatara Upaniṣad is an attempt to reconcile the Vedânta Philosophy with the Yoga and the Sâṅkhya systems. Its connection with the Yoga is clearly evident from what has been said above about Yoga, and from the fact, also pointed out, that the Īśvara or Personal God of the yoga philosophy is frequently mentioned or indicated by several passages of the Śvetāśvatara Upanisad. The connection with the Sâṅkhya, however, is more doubtful, and has been strongly

challenged by Śaṅkara and several other scholars of the Vedânta. Thus the advocate of the Sâṅkhya refers to Śve. VI. 13, where the Supreme Being is said to be knowable by Sâṅkhya and Yoga (सांख्ययोगाधिगम्य) while it has been argued in reply by the Vedantists that the word Sâṅkhya here means self-examination, and the mere mention of a word which conveyed a different sense subsequently is no sufficient indication that the book is attached to the Sâṅkhya system. Again, the word Kapila occurs in Śve V. 2, and it has been surmised that here is a reference to Kapila, the founder of the Sâṅkhya system. It has been ably shown by Śaṅkara, however, that Kapila here means brown or gold-coloured, and refers to Hiranyagarbha; the word "*tam*" "(that)" in this verse, and the words following refer to exactly similar words in IV 12, which evidently refers to Hiraṇyagarbha. The connection with the Sâṅkhya, however, is less doubtful in IV. 5, where a she-goat (referring to Mâyâ or Prakṛiti) of three colours, corresponding with the three *gunas* of the Sâṅkhya Philosophy, has been mentioned. But it has been again forcibly urged by Śaṅkara that the three colours here refer to fire, water and earth, the original three elements of the Upaniṣads. Moreover, the Prakṛiti of the developed system of the Sâṅkhya Philosophy is independent, while Śve. I. 3 speaking of Mâyâ as "God's own power" and IV. 10 describing God as the Lord of Mâyâ clearly indicate that the Prakṛiti mentioned in IV. 10 is an entity dependent upon the Supreme Being and is thus essentially different from the independent Prakṛiti of the developed system of the Sâṅkhya Philosophy.

We close the introduction to this Gospel of grace, "this monument of theism" with the fervent prayer that the Almighty Spirit, the "Encourager of the human heart," may enable all of us to live out and glorify ancient Hindu Theism in its pristine and dignified majesty.

SIDDHESHWAR VARMA.

July 1916.



श्वेताश्वतर उपनिषद्

SVETASVATARA UPANISAD.

Peace Chant

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om. That is Full, this is full, from that Full, this full emanates. Taking away this full from that Full, the Full still remains behind, Om Peace, Peace, Peace

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ॥ भद्रं पश्येमाक्षभिर्यजत्राः ॥ स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिः ॥ व्यशेम देवहितं यदायुः ॥

Om. O Devas of senses! May we (live long to) listen with our ears what is pleasant, and to see with our eyes what is beautiful. O Holy Ones! may we with firm limbs and bodies strong, extolling you always, attain the full term of our God-ordained life. —(Rig. Veda, I. 89. 8.)

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ ओम् शान्तिः शान्तिः शान्तिः ॥

Om! May He protect us both (teacher and pupil). May He cause us both to enjoy the bliss of Mukti. May we both exert together to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other! Om! Peace! Peace! Peace!

CHAPTER I.

MANTRA I 1.

ॐ ब्रह्मवादिनो वदन्ति ॥

किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च संप्रतिष्ठाः ।
अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥१॥

1. Om. The expounders of Brahm thus reflect:—Is Brahm the Cause (of the Universe)? From whom have we

been created? By whom do we live? On whom do we depend? Under whose superintendence do we exist in happiness and misery?

O Knowers of Brahm! let us (consider and) come to a decision.

NOTES.

ब्रह्मवादिनः (*a*) Those who usually speak about Brahm, (**ब्रह्मवदनशीलाः**) or, (*b*) Expounders of the Vedas, where **ब्रह्म** also means the Veda (**वेदवादिनः**)

वदन्ति (*a*) Having gathered together say to one another (**संभूय वदन्ति**) or, (*b*) Consider or reflect among themselves (**विचारयन्ति**)

किं कारणं ब्रह्म—Various interpretations of this have been given by different commentators, *viz*,

(*a*) Is Brahm, or some other thing, the cause of the Universe? (**जगत्कारणं ब्रह्म किमन्यद्वा कालादिः**)

(*b*) What is the nature of that Brahm who is said to be the cause of the Universe? (**जगत्कारणीभूतं यद् ब्रह्म तत्किंस्वरूपम्**)

(*c*) What kind of cause is Brahm? Is he the material cause or the efficient cause, or both? (**किंलक्षणं कारणं ब्रह्म, उपादानं, निमित्तम्, उभयं वा**)

ब्रह्म—This word means the Supreme Being It literally means

(*a*) That which bursts forth or grows in the form of the Universe. (Max Müller). From the √ **बृंह** to increase or grow (**बृंहति बृंहयति तस्मात् परं ब्रह्म उच्यते**)

(*b*) That which is supremely above time or space, from the same **बृंह** to increase (**दिक्कालाद्यनवच्छिन्नम्**)

कुतः स्म जाताः—From what have we (lit. arisen) been created? (The cause of creation is put in the 5th case) from Brahm or another cause? (**वयं कुतो जाताः ? ब्रह्मणोऽन्यस्माद्वा ?**)

जीवाम = जीवामः Imperative in the sense of present Tense (**लडर्थे लोट्**) It means, by whose power or agency do we live?

क्व च संप्रतिष्ठाः Means .—

(*a*) On whom do we depend? **प्रतिष्ठा** means foundation or basis, (**इदमेव आधारः इति न निश्चितम् अतः वयं किमाधाराः ?**)

(*b*) Where or in whom do we live after the destruction of the world or during Moksa (**प्रलयकाले मोक्षावस्थायां वा कुत्र स्थिताः**)

This question is asked in natural sequence after **जीवाम केन** ॥

अधिष्ठिताः Superintended, controlled.

It is evident that we are not independent in our joy and sorrow, for otherwise we would never suffer Therefore, there must be some superintendent on whom we depend for our joy and sorrow. (अधिष्ठिताः नियमिताः, स्वतन्त्राणां प्रवृत्तौ दुःखेष्वप्रवृत्तिप्रसंगात्)

सुखेतरेषु = in joys and sorrows ; it is made of सुख and इतरेषु । सुख means happiness and इतर means other (than happiness), *i e* sorrow or suffering.

ब्रह्मविदः Vocative case—O Knowers of Brahm

व्यवस्थाम् (*a*) decision (after it चिन्तयामः is understood) निर्णयं चिन्तयामः ॥

(*b*) the regulated course of life With this meaning the word will be associated with प्राप्य understood Under whose control do we pass through joy and sorrow, having been subjected to a course of life which is so subject to regulation? So much under law? (व्यवस्थां संसारयात्राम्—केनाधिष्ठिता व्यवस्थां प्राप्य सुखेतरेषु वर्तामहे)

(*c*) the word व्यवस्थां may be associated with वर्त्तामहे The word व्यवस्था means Law, rule, order. वर्त्तामहे means to follow. Under whose control have we to follow or observe the Law in our joys and sorrows? (सुखदुःखेषु व्यवस्थां नियमं केनाधिष्ठिता अनुवर्त्तामहे ?)

MANTRA I. 2.

कालस्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।
संयोग एषां नत्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥ २ ॥

2. It should be considered whether Time, Nature, Law, Chance, the Elements, or the Soul can be the cause (of the Universe). (None of these can be the cause) nor can their combination be the cause; owing to the existence of the soul; the soul also is incapable (of being the cause), on account of its being subject to happiness and pain.

NOTES.

In this verse the counter-theories of creation opposed to the Vedanta Theory are mentioned and criticised (ब्रह्मकारणविपरीतकारणपक्षानुपन्यस्य दूषयति) ॥

कालः—Some philosophers, in opposition to the Atomic theory, (which neglects Time) bring Time as the All-in-All-cause of the Universe; they urge that atoms in themselves are powerless to create without Time But the Time-Theory is also insufficient, because in the Universe, Time is always inseparably associated with, properties of things, space and other causes. प्रथमः पक्षोऽण्वादीनां कारणानां निवारणार्थः । तथाहि अण्वादीनां कारणानां

न कालमन्तरेण कारणत्वम् । न च कालस्य स्वतंत्रस्य कारणत्वं संभवति । देशकालवस्तुधर्मनिमित्तानां संहतानामेव लोके कार्यकरत्वदर्शनात् ॥

स्वभावः—Is the nature or inherent property of things, as heat is the natural property of fire. The *Materialistic or Lokâyata Theory* attributes causality to the nature of things, but this is insufficient, because the nature of various things is also subject to Law. स्वभावः वस्तुधर्मः, अग्नेरौष्ण्यमिव । स्वभाव इति लोकायितिकाः । न च नियतिं विना स्वभावस्य कारणत्वम् ॥

नियतिः—Is the Moral Law or Karma which, in the opinion of the *Mîmâmsâ Philosophy*, is the sole and sufficient cause of regulating all the activities and events of the world in accordance with the various good or bad deeds of men. But this theory is also defective, because it is not without exceptions There are several happenings in the Universe which cannot be explained by Karma नियतिः अविषमपुण्यपापलक्षणं कर्म । नियतिः इति मीमांसकाः । नियतेरपि अनैकान्तिकत्वात् दूषितमेतन्मतम् ॥

यदृच्छा —Means chance or a sudden happening,—a belief of *Atheists.* But chance also cannot operate without materials in the form of person or things. यदृच्छा आकस्मिकी प्राप्तिः । यदृच्छा इति अनीश्वराः । यादृच्छिकत्वेऽपि भूतानि विनोत्पादस्यादर्शनात् दूषितमेतन्मतम् ॥

भूतानि.—The five elements, Earth, Fire, Water, Air and Ether—a view held by the Jainas, who believe in the Eternity of the world But elements are powerless to operate without the guidance of an intelligent being भूतानि आकाशादीनि । भूतानि इति जगन्नित्यत्ववादिनः । भूतैरपि जायमानस्य चेतनमन्तरेण उत्पादस्यादर्शनाद् दूषितमेतन्मतम् ॥

योनिः—Means :—

(*a*) Cause, and with this meaning it is associated with each of the above words, कालो योनिः, स्वभावो योनिः *&c.*

(*b*) Matter or Prakṛiti, the material cause of the world according to the Sâṅkhya or Śâkta Philosophy. (When योनिः has this meaning, the word कारणं from the first verse should be brought and associated with each of the above words). But matter also, like elements, being lifeless and lacking in intelligence, cannot be an independent cause. योनिः कारणमिति सर्वत्र सम्बध्यते । केचिद्योनिशब्दं प्रकृतिं वर्णयन्ति । प्रकृति इति शाक्ताः । तस्मिन्पक्षे किं कारणं ब्रह्मेति पूर्वोक्तं कारणपदमत्राप्यनुसंधेयम् । प्रकृतेरपि भूतवदचेतनत्वाद् दूषित-मेतन्मत्तं ॥

पुरुषः—The intelligent soul (विज्ञानात्मा)

इति चिन्त्या—(*a*) इति चिन्त्यम् this should be considered. (चिन्तनीयं विचारणीयं वा)

or, (*b*) It is speculation merely, but no purpose is gained from these supposed causes (चिन्तामात्रमेव न स्वर्थसिद्धिः)

or, (c) These causes being insufficient to explain, some other cause should be considered. (इति यस्मात्तस्माचिन्त्यं उक्तेभ्यः प्रकारेभ्यः प्रकारान्तरमन्यद्वेति चिन्तनीयम्)

न तु = This expression has two important meanings :—

(a) The above cannot be the causes of the Universe (एते न हेतवः)

(b) Nor can the combination of these be the cause. (एषां संयोगः समुदायोऽपि न हेतुः)

आत्मभावात्—On account of the existence of the soul. This is the reason why the combination of Time, &c, cannot be the cause. Each of these objects is unconscious and inanimate, while the soul is conscious and animate The former, therefore, cannot be independent, and all their movements must depend upon the guidance and control of a conscious and animate being For, no regulated and orderly movement of an unconscious being can take place without the guidance of a conscious being. Time, &c, therefore, being the dependents of the soul for all regulated movements, cannot independently combine to create the world, and their union to produce phenomena cannot thus be called strictly a *combination* (for that implies *free* co-operation), but should be named a *regulation* by the directing master, the Soul. कुतः—आत्मभावात्। आत्मनश्चेतनस्य विद्यमानत्वात्कालादीनां अचेतनत्वात् चेतनानधिष्ठितानां प्रवृत्त्यसंभवात् अस्वातन्त्र्यात् आत्मनः चेतनस्य सविधे कर्तृत्वमनुचितम् ॥

अनीशः = Incapable of being the cause of the Universe. (जगन्निर्माणे यस्मादयमनीशोऽसमर्थः)

सुखदुःखहेतोः = This is why the Soul is incapable of being the cause. For his happiness and pain, he is not independent, but depends upon his good and bad deeds, and often does not get happiness inspite of desiring it, and suffers pain inspite of not desiring it तस्यानीशत्वं कथमित्यपेक्षायामाह— सुखदुःखहेतोरिति पुण्यापुण्यवशत्वेन सुखदुःखहेतुतया वर्त्तमानत्वात् । इच्छन्नपि सुखं नाप्नोति । अनिच्छन्नपि च दुःखमाप्नोति तेन पारतन्त्र्यात् जगन्निर्माणेऽनीशः ॥

MANTRA I 3.

ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥३॥

3. Resorting to yoga in the form of mental concentration, they beheld, extremely hidden by its own attributes (or effects), the power of the self-luminous soul, who, alone,

governs all those causes including time and the individual soul.

NOTES

ते—They, the Knowers of Brahm. (ब्रह्मविदः)

ध्यानयोगानुगताः—ध्यानं means mental concentration (चित्तैकाग्र्यं) Yoga is of several kinds, thus, Haṭhayoga consists mainly of certain physical feats , but, here, they devoted themselves only to that yoga whose characteristic feature is mental concentration. ध्यानमेव योगः न ध्यानलक्षणयोगः ।

अनुगताः—Resorting to , devoted to. (अनुप्राप्ताः, समाहिताः वा) (ध्यानलक्षणयोगमनुप्राप्ताः ध्यानयोगानुगताः)

देवात्मशक्तिं (*a*) The power of the self-luminous Soul देव means all-shining (from the √ दिव् to shine) (देवस्य स्वयंप्रकाशस्य आत्मनः शक्तिम्)

(*b*) The self-luminous Being's own Power or Mâyâ. This is said to be an important expression, because it brings to light the Vedantic Theory of ultimate causality

The expression देवात्मशक्तिम् shows that Brahm in itself can neither be the cause nor the non-cause of the Universe. It is his Power called Mâyâ (meaning Productive Power according to Max Müller) which the sages saw as the cause of the world But there is a further important reservation and distinction from the Sâṅkhya Philosophy This Mâyâ is not independent, as the Sâṅkhya Philosophy holds, but depends upon the Supreme Soul, as the expression आत्मशक्तिम् clearly shows, which means (God's) " own power " So, according to Vedanta Philosophy, Mâyâ, under the guidance (*vide* अधितिष्ठत्येकः further) of the Supreme Being, creates the Universe. In a way, therefore, Brahm also may be called the cause of the universe, because he gives form and appearance to His dependent Mâyâ, and existence, appearance and attraction to all the other subordinate causes. But, it ought to be repeated again, that Brahm in itself is not the creator of the world, according to Vedanta Philosophy, because it emphatically holds that Brahm does not perform any action, as He is निष्क्रिय. When Brahm is spoken of as a Creator, He is not then the real Brahm, but Phenomenal Brahm (Max Müller), which consists of the real Brahm being apparently limited by the obstruction (उपाधि) of Mâyâ. So it is the Phenomenal Brahm (also called ईश्वर) which governs the various causes of the world. ब्रह्म न कारणं नापि अकारणम् । अद्वितीयस्य परमात्मनो न स्वतः कारणत्वम् । यदुपाधिकमस्य कारणत्वादि तदेव कारणं निमित्तमुपपाद्य तदेव प्रयोजकं दर्शयति । देवस्य द्योतनादियुतस्य मायिनो महेश्वरस्य परमात्मनः आत्मभूताम् अस्वतंत्राम् न सांख्यपरिकल्पितप्रधाना-

द्विवत्पृथग्भूतां स्वतन्त्रां शक्तिं कारणमपश्यन् । मायां जगतः परिणामिकारणत्वेनापश्यन्, मायायाः स्वरूपप्रदत्वेन स्फुरणप्रदत्वेन च अधिष्ठानत्वात् ।

स्वगुणैर्निगूढाम् extremely hidden by Its attributes or effects.

गुणैः refers to.

(*a*) Sattva, Rajas or Tamas, the three well-known Gunas of Hindu Philosophy. (सत्त्वरजस्तमोलक्षणैः)

(*b*) Creation, maintainance or destruction of the world (स्रष्टृत्वस्थापकत्व-संहर्तृत्वादिगुणैश्च)

(*c*) Or, to effects as Earth, &c (स्वगुणैः प्रकृतिकार्यभूतैः पृथिव्यादिभिश्च)

निगूढाम्=extremely hidden (नितरां गूढाम्)

यः refers to देवः

निखिलानि all (सर्वाणि)

कालात्मयुक्तानि including काल and Âtmâ pointed out in the first verse (कालात्मभ्यां युक्तानि स्वभावादीनि)

अधितिष्ठत्येकः—Governs alone—Its importance has already been pointed out. The Supreme Being alone gives existence, appearance and attraction to these causes because he is Himself सत् चित् and आनन्द ॥ तानि सर्वाणि स्वरूपप्रदतया आनन्दप्रदतया स्फुरणप्रदतया च अधितिष्ठति यः सच्चिदानन्दैकरस एको ऽद्वितीयः परमात्मा तमपि सर्वाधिष्ठातृत्वेन निर्वाहकमपश्यन् ।

MANTRA I. 4.

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥४॥

4. (They beheld) that (wheel of the world) having one circumference, covered with three (attributes, etc.), possessing sixteen ends, having fifty spokes with twenty nails, having six groups of eight each, with one bond of many forms, with three kinds of paths, and having delusion which is the one cause of two.

In this verse " (they beheld)" is to be understood from the last verse. (अपश्यन्निति क्रियापदमनुवर्तते)

In the last verse, the Phenomenal Brahm is said to be the cause of the Universe. This verse establishes another very important truth of Vedanta—the identity of cause and effect In opposition to the Nyâya Philosophy, the Vedanta holds that cause and effect are identical in

essence, that the effect is only a form or aspect of the cause appearing to be different on account of delusion (or Mâyâ) The above verses had only pointed out that Brahm (controlling Mâyâ) is the cause of the world. This verse goes further and says that the world *is* Brahm in another form, so, Brahm is said to have taken the form of the wheel of this world. परमात्मनः शक्तिरूपेण कारणत्वम् अभिहितम् । इदानीं तमेव सर्वात्मानं दर्शयति । कार्य्यकारणयोरनन्यत्वप्रतिपादनेन, "वाचारम्भणं विकारो नामधेयं मृत्तिका इत्येव सत्यम्" इति दृष्टान्तवत् । तं वस्तुत एक रूपं मायया प्राप्तानेकरूपसंसारचक्ररूपमपि निश्चितवन्तोऽपश्यन् ।

एकनेमिम्—नेमि is the circumference of a wheel on which the spokes or radii stand. The नेमि here is Avidyâ or Mâyâ, on which this world and wordliness mainly depend Whence, once this Avidyâ is gone, the Samsâra (which, according to Vedanta, is a mere mirage-like illusion) vanishes, and Brahm, in its true reality is realized. एकाऽविद्या नेमिः अराणां बहिः प्रतिष्ठास्थलं वलयाकारम् । एकाऽविद्या नेमिर्य्यस्य संसारचक्रस्य स एकनेमिः ।

त्रिवृतम् (*a*) covered with the three guṇas, Sattva, Rajas and Tamas, त्रिवृतं त्रिभिः सत्वरजस्तमोभिः प्रकृतिगुणैर्वृतम् ।

(*b*) having three forms Brahmâ, Visṇu, and Śiva, ब्रह्मविष्णुशिवाख्याभिः तिसृभिर्मूर्तिभिर्वृतम् ।

(*c*) having three primary forms of creation, earth, water and fire, त्रिवृतकरणपक्षे पृथिव्यप्तेजो रूपत्वात्

(*d*) one of the commentators has applied this verse to the human body, and so according to him त्रिवृतम् means, possessing the three (humours) वात्त, पित्त and कफ । वातपित्तकफात्मकत्वात् त्रिगुणत्वम् ॥

षोडशान्तं—(*a*) Whose end or consummation constitutes the sixteen. These sixteen are the five elements, and the eleven organs of sense, including the mind (eleven=five organs of perception, the skin, tongue, eyes, ears and nose: five organs of action, tongue, hands, feet, rectum and private organ and the eleventh is the mind). षोडशको विकारः पंचभूतान्येकादशेन्द्रियाण्यन्तोऽवसानं विस्तारः समाप्तिर्य्यस्यात्मनस्तं षोडशान्तम् ।

(*b*) whose form constitutes the sixteen powers or कला. These sixteen powers have been mentioned in the Praśnopainsad as (1) breath, (2) faith, (3) five elements, (4) organs of sense, (5) mind, (6) food, (7) manhood, (8) effort, (9) Vedic verses, (10) action, (11) worlds, (12) name, (so sixteen—including five elements.) षष्ठप्रश्नोक्ता वा षोडशकला अन्तः स्वरूप यस्य तम् । ताश्च प्राणः श्रद्धा भूतानीन्द्रियं मनोऽन्नं वीर्यं तपो मन्त्राः कर्म लोका नाम चेति ।

शतार्धारं—(The wheel) which has fifty spokes or radii (शतार्धं पंचाशत् शतार्धरूपा आरास्य)

These fifty spokes are (*a*) the fifty particular forms of consciousness, constituting :—

(1) five kinds of error (विपर्य्य)

(2) 28 kinds of infirmity (अशक्ति)

(3) 9 kinds of contentment (तुष्टि)

(4) 8 kinds of attainment (सिद्धि)

1 The five kinds of Error are —1 darkness (तमः the mental error of seeing spirituality in material things) 2 delusion (मोह). 3 great delusion (महामोह attached to sensual objects) 4. nocturnal darkness (तामिस्र disappointment at non-attainment of sensual objects in spite of effort). 5 dense noctural darkness (अन्धतामिस्रः disappointment at being deprived of half-enjoyed sensual objects on account of sudden death)

पंचाशत् प्रत्ययभेदा विपर्य्याशक्ति तुष्टि सिद्ध्याख्याः। पंच विपर्ययभेदाः—तमो मोहो महामोहः तामिस्रो अन्धतामिस्रः। तयो अनात्मसु आत्मप्रतिपत्तिः। महामोहः शब्दादिविषयेषु अभिनिवेशः। प्रयत-मानस्यापि विषयैश्वर्या सिद्धौ यः क्रोधः स तामिस्रः। उपस्थितेषु विषयेषु अर्धभुक्तेषु मृत्युना ह्रियमाणस्य यः शोको जायते सोऽन्धतामिस्र इत्युच्यते।

2 The 28 kinds of infirmity are :—

(1) The 11 infirmities owing to the weakness of the 11 organs of sense (2) Error of the 9 kinds of contentment (3) Error (or perversion) of the 8 kinds of attainment.

अशक्तिरष्टाविंशतिधोच्यते। एकादशेन्द्रियाणामशक्तयो मूकत्वप्रभृतयः। तुष्टीनां विपर्ययेण नवधाऽशक्तिः। सिद्धीनां विपर्ययेण अष्टधाऽशक्तिः।

3 The 9 kinds of contentment —

(1) contentment due to knowledge of nature

(2) due to acceptance of the Symbols of Asceticism.

(3) due to consideration of Time (Time will heal or give)

(4) „ „ of fate.

(5) five kinds of contentment due to reflection on troubles involved in gaining, maintaining, change, insatiable desire, and injury to others associated with sensual objects

तुष्टिर्नवधा—प्रकृत्युपादानकालभाग्याख्याः चतस्रः। विषयोपरमात् पंच। प्रकृतिपरिज्ञानेन पारिव्राज्यलिंगग्रहणेन कालभाग्याश्रयणेन चतस्रः। विषयाणाम् आर्जनरक्षणविषयदोषसंगहिंसादोषात् पंच तुष्टयः।

4. The 8 kinds of attainment—

(1) genius (lit., intuitions received from previous life).

(2) apprehension by merely hearing words (quickness of understanding) (3) understanding acquired by patient study (4) friendship. (5) gift of knowledge from a Guru. (6), (7) and (8) the removal of the

three kinds of suffering, mental, physical and natural (from natural phenomena, as Earthquakes, &c).

सिद्धयोऽभिधीयन्ते—ऊहः शब्दोऽध्ययनमिति तिस्रः । आध्यात्मिकादि दुःखत्रयविघाताः तिस्रः। सुहृत्प्राप्तिर्दानमिति द्वयम् । ऊहः उपदेशमन्तरेण जन्मान्तरसंस्कारवशात् ज्ञानोत्पादः । श्रवणमात्रात् ज्ञानोत्पत्तिः शब्दः । आचार्यप्रदानेन विद्यासिद्धिः दानम् ॥

Or, शतार्धारं =(b) The fifty portions of the षट्चक्र (the six mystical circles of the body) as propounded in the Yoga Philosophy. (षट्चक्रसमुदायस्य पंचाशत् पत्रत्वात्)

or, (c) The fifty letters of the Sanskrit Alphabet, as they expand into a great literature. (निखिलशब्दविशेषविजृम्भणकारणभूता अकारादि पंचाशत् वर्णाः)

or, (d) The fifty powers of the Supreme Being as propounded in the Purâṇas पचाशत् शक्तिरूपिण इति परस्य याः शक्तयः पुराणे स्वरूपत्वेनाभिमताः ।

विंशति प्रत्यराभिः (a)—With twenty nails. प्रत्यराः Are, literally, the nails which assist in strengthening the spokes of a wheel. Here, these are the ten organs of sense with the ten objects of sense (शब्द, etc)

पूर्वोक्तानां अराणां प्रत्यरा ये प्रतिविधीयन्ते कीलका अराणां दार्ढ्याय । विंशति प्रत्यरा दशेन्द्रियाणि तेषां च विषयाः शब्दस्पर्शरूपरसगन्धवचनादानविहरणउत्सर्गानन्दाः ।

or, (b) प्रत्यराभिः—the nails standing at the ends, i e., the ten fingers of the hands and ten toes of the feet. विंशतिप्रत्यराभिः प्रत्यन्तस्थिताभिरराभिः अङ्गुलीभिः उपलक्षितम् ।

अष्टकैः षड्भिः (युक्तम् understood)—Having six groups of eight each. In the whole universe there are six very important groups of eight each.

(1) The eight forms of nature.—

(The five elements, mind, discriminative faculty, and self-consciousness).

(2) The eight essential ingredients of the body.—

(The skin (sensitive and ordinary), muscle, blood, fat, bones, marrow of flesh and bone, semen).

(3) The eight powers of Yoga.—

The powers of becoming extremely subtle, great, light, heavy, of attainment, irresistible will, sovereignty and subjection.

(4) The eight types of feeling.—

Righteousness, knowledge, renunciation, mastery and their four opposites.

(5) The eight types of Superhumam beings. (ब्रह्मा, प्रजापति, देव, गन्धर्व, यक्ष, राक्षस, पितृ and पिशाच)

(6) The eight virtues of the soul.

Kindness, forbearance, absence of jealousy, purity, harmlessness, goodness, liberality, contentment.

अष्टकैः षड्भिर्युक्तमिति योजनीयम् । भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ इति प्रकृत्यष्टकम् । अणिमा, महिमा, लघिमा, गरिमा, प्राप्तिः, प्राकाम्यं ईशत्वं वशित्वं इति ऐश्वर्याष्टकम् । धर्मज्ञानवैराग्यऐश्वर्याधर्माज्ञानावैराग्यानैश्वर्याख्यभावाष्टकम् । दयाक्षान्तिरनसूया शौचमनायासो मङ्गलमकार्पण्यमस्पृहेति गुणाष्टकम् ।

विश्वरूपैकपाशं = विश्वरूपः नानारूपः (of various forms) **एकः पाशः बन्धनं (पाश्यते बध्यतेऽनेन इति) (कामः) यस्य** Desire is the one bond which has many forms and which binds or entraps living beings

त्रिमार्गभेदम्—with three kinds of paths

(त्रयो मार्गभेदा यस्य) There are said to be three paths, traversed by the deceased spirit (according to its qualifications) just after death These paths have been variously named and described.

(1) (*a*) The **देवयान** (path of the Gods traversed by **ज्ञानी**)

(*b*) The **पितृयान** (path of the fathers traversed by a Dhârmika)

(*c*) The **कीटादिप्राप्ति** (path of beasts, getting of low forms as insects, etc.) traversed by a wicked or unrighteous soul.

त्रयो देवयानपितृयाणकीटादिप्राप्तिरूपा मार्गाः संचरणा वीथीरूपा भेदाः प्रकाराः यस्य ।

(2) Or, the three paths of **ज्ञान, धर्म** and **अधर्म. (धर्माधर्मज्ञानमार्गभेदा अस्येति त्रिमार्गभेदम्)**

(3) Or the three paths—the path of light, the path of smoke, and the lower path (state). **(अर्चिर्मार्गो धूममार्गोऽधोगतिश्चेति त्रयो मार्गभेदा यस्य)**

द्विनिमित्तैकमोहम् Having delusion which is the one cause of two. These two are "good and evil" **(पुण्य पाप)** or happiness and pain **(सुख दुःख)**. According to Vedânta Philosophy the conditions of good or evil and either of happiness and pain are undesirable, because these are relative things, and so bind a man to the world, for, only the *Absolute* can free us from the world. The cause of this dualism of opposites is ignorance or delusion. **द्वयोः पुण्यपापयोः सुखदुःखयोः वा निमित्तकारणं तदेव एकं स एव मोहोऽनात्मनि आत्माभिमानलक्षणो यस्य ।**

MANTRA I. 5.

पञ्चस्रोतोम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥५॥

5. We understand that river, the water of which has five currents, which is crooked and severe on account of five causes, the waves of which are the five breaths, whose

source is the five senses of perception, which has five whirlpools, whose movement is the collection of five miseries, which includes fifty kinds, and which has five stages.

NOTES.

In the previous verse (4) the world, the expression of the world-soul, has been described in the form of a wheel: in this verse (5) the same world or the world-soul is metaphorically described in the form of a river पूर्वं चक्ररूपेण दर्शितं सर्वात्मानं इदानीं नदीरूपेण दर्शयति ।

पंचस्रोतोम्बुं—(a) पंच स्रोतः अम्बु यस्याः whose water has five currents. The five currents, here, are the five organs of perception, because they incessantly attend to objects of sense The water is the desire or वासना in general. पंच स्रोत: पंचप्रवाहम् अम्बुविषयवासनारूपं यस्याः। पंचस्रोतोरूपेणाऽविच्छेदेन विषयेषु वर्तन्ते इति चक्षुरादीनि ज्ञानेन्द्रियाणि स्रोतांसि ।

(b)—in which the five currents (or organs of senses stand for water. (पंच स्रोतांसि ज्ञानेन्द्रियाणि अम्बुस्थानीयानि यस्याः)

पंचयोन्युग्रवक्राम् = (a) which is crooked (वक्र) and severe (उग्र) on account of five causes (योनि) These five causes are the five elements पंचभूत, पंचयोनिभिः कारणभूतैः पंचभूतैः उग्रां वक्रां च ।

(b) Which is due to five causes, the five (पंचयोनिः) organs of sense because this Avidyâ, on which the conception of the world depends, can be traced back to its origin in the five organs of sense. Moreover which is severe (उग्र) on account of its impassability, and crooked (वक्र), because, it leads man to prohibited paths पंचयोनिः पंचेन्द्रियाणि योनिः उत्पत्तिस्थानं यस्याः सा । अनित्याशुचिदुःखानात्मसु विपरीतज्ञानमविद्यातस्य च इन्द्रयेभ्य एवोत्पत्तिः । उग्रा दुस्तरत्वात्। वक्रा निषिद्ध गामित्वात् ।

(c) Whose severe bends or arms are the five *objects* of sense वक्रं also, means the winding bend or arm of a river. पंच योनयः पंच तन्मात्राः ता एव उग्राणि वक्राणि प्रवाहगतिसंनिवेशविशेषो वक्रं तानि यस्याः तां पंचयोन्युग्रवक्राम् ।

पंचप्राणोर्मिम्—whose waves are the five breaths called प्राण, अपान, व्यान उदान, and समान ॥ पंच प्राणाः प्राणापानव्यानोदानसमाना ऊर्मयो यस्याम् ।

पंच बुद्ध्यादिमूलाम् (a) Of which the five senses (शब्द स्पर्श, &c.) and their secondary senses (आदि) इच्छा, &c, are the sources. पंच बुद्धयः शब्दस्पर्शरूपरसगन्ध-विषयज्ञानभेदा आदि शब्देन तदुत्पाद्याः पंचेच्छाभेदाः पंच बुद्ध्याद्यो मूलानि कारणभूतानि यस्याम् ।

Or, (b) Of which the source मूल) is the mind, which is the cause (आदि) of the five sense perceptions, पंच बुद्धीनां चक्षुरादिजन्यज्ञानानां आदिः कारणं मनः तदेव मूलं कारणं यस्याः ।

Or (c) आदि may be joined with मूलं आदिमूलं प्रथमकारणं यस्याः whose first cause or source is the five sense-perceptions.

पंचावर्ताम् —Of which the five whirlpools, obstructive of progressive movement, are the five senses, in which living beings are drowned. पंच शब्दाद्यो विषया आवर्तस्थानीयाः गतिप्रतिबन्धकाः (तेषु विषयेषु प्राणिनो निमज्जन्तीति) यस्याः।

पंचदुःखौघवेगाम्—(*a*) whose movement or velocity वेग is the collection of the five miseries (1) in the womb, (2) at birth, (3) old age, (4) disease, (5) death.

गर्भजन्मजराव्याधिमरणदुःखानाम् ओघः भरः स एव वेगो यस्याः।

Or, (*b*) the movement of whose (watery) collections is the five kinds of miseries (1) ignorance, (2) egoism, (3) attachment, (4) aversion, (5) fear of death, &c (मरणादेः त्रासः अभिनिवेशः) (अविद्याऽस्मिता रागद्वेषाभि निवेश लक्षणानि पंच दुःखानि एव ओघवेगो यस्याः) ओघः पूरः तस्य वेगः

पंचाशत् भेदां which has fifty kinds, already explained in the 4th verse.

पचपर्वाम्=पर्वन् means the step of a ladder or a stage (1) Whose five stages are the five ignorance, egoism, &c, already mentioned or (2) darkness, delusion, &c, already mentioned

अविद्याऽस्मितादयः तमो मोहादयो वा पंच पर्वाः सोपानानि यस्याः।

अधीमः—We remember or understand √इक् with अधि (second conjugation) means to remember अधीमः स्मरामः (इक् स्मरणे) अधिकं स्मरणं कुर्मः। एतस्याः ज्ञानं सम्यग्जातम् अस्माकम् इत्यर्थः।

MANTRA I 6.

सर्वाजीवे सर्वसंस्थे बृहंते तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे। पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥६॥

6 In this mighty wheel of Brahm, which is (the receptacle of) the life of all and of the stability (or death) of all, the individual soul is revolved Having known Him as a separate and controlling Self, and having then been beloved by Him, the individual soul attains Immortality.

NOTES.

This verse states the causes of bondage and salvation So long as there is Avidyâ, the जीव or individual soul wanders from birth to birth. But it gets salvation by knowing the Supreme Being अविद्या सकार्या जीवस्य बन्धो ब्रह्मज्ञानं च तस्य मुक्तिहेतुरित्याह।

सर्वाजीवे—in which there is the life of all. आजीवः means life. (सर्वेषाम् आजीवनम् यस्मिन्)

सर्वसंस्थे—संस्था means stability (or standing) or death.

In which there is the stability or death of all (सर्वेषां संस्था मरणं स्थितिर्वा यस्मिन्)

बृहन्ते the vedic equivalent of बृहते. Loc. singular of बृहत् (in the mighty) (soul) which goes to different stages. हंसः—हन्ति गच्छति जाग्रतादिमोऽपयन्तः अवस्थाः इति जीवः । (बृहति महति)

ब्रह्मचक्रे—Brahm accompanied with Mâyâ, in the form of a wheel, that has already been described. तस्मिन्मायाबले ब्रह्मचक्रे बृहत्वाद् ब्रह्म चक्ररूपेण निरूपितत्वात् तदेव चक्रं च तस्मिन् ।

पृथक् मत्वा = ज्ञात्वा Having known as separate This expression has been variously interpreted Some commentators have associated the third line with the above two lines, thus पृथक् मत्वा भ्राम्यते i e., the individual soul wanders in the wheel of the world because it thinks the आत्मानं (= जीवात्मानं) and the प्रेरितारं or the Controller i e., (ईश्वरं) as separate or different from each other. So long as identity of God and the soul is not realized, bondage remains and salvation is yet far off

(आत्मानं जीवात्मानं प्रेरितारं चेश्वरं पृथग्भेदेन मत्वा जीवेश्वरभेददर्शनेन संसारे परिवर्तते)

Other commentators have associated the third line with the fourth line, thus पृथक् मत्वा अमृतत्वमेति. The individual soul gets salvation when it realizes God as different from the world. In this case, आत्मानं means the Supreme Self.

संसारचक्रात् सोपाधिकात् च अन्यरूपमात्मानं सर्वप्रियतम ज्ञात्वा इति मोक्षोपायं ब्रह्मज्ञानमाह

प्रेरितारं = Controller, director, God. नियन्तारं प्रवर्तयितारं ईश्वरं

जुष्टः = √जुष् means to please, to love or to serve, served or beloved (सेवितः प्रीतो वा)

तेन = By God (ईश्वरेण)

MANTRA 1. 7.

उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं च ।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः॥७॥

7. Sung (in the Vedânta) as an exalted Being, this *is* the Supreme Brahm ; in Him the three fold universe lives ; He is the good support (of all) ; (and yet) imperishable ; the knowers of Brahm, having realized Him as immanent in this Universe (or the body), and being devoted to Him, were completely absorbed in Brahm, and so released from birth.

NOTES.

In this verse the *real* Brahm, as differentiated from the phenomenal Brahm expounded in the above verses, has been described. तमेकनेमिमित्यादिना सप्रपंचं ब्रह्म प्रतिपादितम् । अधुना प्रपंचधर्मरहितं ब्रह्म प्रतिपाद्यते ।

उद्गीतम्—Sung as differentiated from the phenomenal world. (उद्धृत्य गीतमुपदिष्टं प्रपंचात् वेदान्तैः)

Or, sung as an exalted or transcendental Being. (सर्वस्मात् उपरि गीतम्)

Or, greatly sung. (अधिकत्वेन गीतम्)

तु = implies emphatical certainty. (अवधारणार्थे) "This *is* the Supreme Being"

त्रयम् The whole universe considered in its three aspects in various ways Thus, with its qualities sattva, rajas and tamas, with its Gods Brahmâ, and &c described in त्रिवृतम् in the 4th verse. त्रयं सत्त्वरजस्तम आख्यं ब्रह्मविष्णुशिवाख्यं जाग्रत्स्वप्नसुषुप्त्याख्यं लोकत्रयाख्यम् ।

Or the soul, matter, and Is'vara or the three vedas (वेदत्रयं वा) (भोग्यभोक्तृनियन्तृलक्षणम्)

सुप्रतिष्ठा Good support (of all the three above described).

भोक्त्रादित्रयात्मकस्य प्रपंचस्य ब्रह्मसुप्रतिष्ठा शोभन प्रतिष्ठा ।

Another reading is स्वप्रतिष्ठा the support of the phenomenal world which is conceived to be in itself (स्वस्मिन् कल्पितस्य प्रपंचस्य प्रतिष्ठा)

अक्षरं = (1) Imperishable (अविनाशि न क्षरतीति)

(2) Omnipresent from अक्ष् to pervade. (सर्वं अक्ष्णोति सर्वं अश्नुते इति)

अत्र in this world or in this body. (अस्मिन् प्रपंचे देहे वा)

आन्तरम् has been separated in two ways अत्र + अन्तरम् and अत्र + आन्तरम् अन्तरम् विदित्वा = भेदं विदित्वा. Having known the difference (between the *real* Brahm and the individual soul which is false). चिदानन्दस्य जीवात्मना तादात्म्यं प्राप्तस्य भेदं विदित्वा मुंजादिव इषीकायाः ।

आन्तरम् = the immanent soul, the real soul pervading the phenomenal soul. (सर्पादौ रज्ज्वादिरिव आन्तरं आत्मानं)

तत्पराः—Dovoted to him.

ब्रह्मणि लीनाः—Entirely absorbed in or unified with Brahm. (लीनाः एकीभूताः)

योनिमुक्ताः—(*a*) released from birth. (जन्मरहिताः)

(*b*) released from Avidya (अविद्या निवृत्ता येषां)

MANTRA I 8.

संयुक्तमेतत् क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥८॥

8. God sustains this whole universe connected (by cause and effect) the perishable (creation) and the imperishable (Mâyâ), the manifested (phenomena) and the unmanifested (cause, Mâyâ). But the individual soul, which is not God, is shackled on account of its nature (or condition) of an experiencer, and having known the self-luminous God, he is released from all bonds

NOTES.

In the last verse, the real Brahm, has been described In this verse is stated the function of the Phenomenal Brahm in the practical world, the nature of the individual soul and the way of its bondage and Salvation. व्यवहारावस्थायां जीवात्मपरमेश्वरयोर्भेदं दर्शयित्वा आत्मनः संसारित्वप्रकारं मोक्षप्रकारं च दर्शयति ।

संयुक्तम् —Connected by cause and effect This world would appear entirely disconnected but for the phenomenon of cause and effect. (संयुक्तम् कार्यकारणभावेन संबद्धम्)

क्षरम् —Perishable things, the five elements or the whole group of effects in the world विनाशि, कार्यम्, आकाशादि.

व्यक्तं —Manifested, (in form as well as name) phenomena, *i e*, all effects. (कार्यजातम्, अभिव्यक्तनामरूपावस्थापन्नम् आकाशादि)

अक्षरम्—Imperishable, Mâyâ, which remains even after the destruction of the phenomenal world. न क्षरतीति अक्षरं माया प्रकृतिर्महाप्रलयादावपि स्थितत्वात् ।

अव्यक्तम् —Mâyâ, the original, germinal condition of the universe, when it is neither manifested in name nor in form (अनभिव्यक्तनामरूपबीजावस्था प्रकृतिरव्यक्तम्)

भरते —Sustains, maintains, protects. (बिभर्ति)

अनीशः—Not God, that which does not realize that it is God. (अनीश्वरः, अज्ञातेश्वरभावः)

बध्यते—Is shackled or bound Another reading is बुध्यते—From √बुध् (4th conjugation Atm. P) knows itself as the experiencer of happiness and pain. कर्ता भोक्ता सुखी दुःखी इति भोक्तृभावात् बुध्यते अनुभवति ।

भोक्तृभावात् = भाव means spirit or existence of a feeling or nature or condition भोक्तृ means the recipient of joy or sorrow, experiencer. In its bondage stage the soul imagines itself to be भोक्ता.

MANTRA I. 9.

ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोगार्थयुक्ता।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विंदते ब्रह्ममेतत् ॥९॥

9. (There are) two uncreated beings, (one) the Omniscient (and the other) ignorant, (one) the Lord and (the other) not Lord, (there is) one uncreated (entity) which is engaged for the things of experience and the experiencer. The (supreme) Soul is unlimited, having all forms and is not a doer; (when a man) knows these three to be Brahma (he gets salvation).

NOTES.

This is one of the most important verses in the book. This is the verse which most clearly expounds and lays down the prominent theory of Vedanta—that All is God. The last line of this verse may be called the keynote of the Vedanta Philosophy. The three great entities, soul, matter and God are seen to be One (Supreme Brahma) by the true seer. एतत्त्रयं (परमात्मानं जीवं प्रकृतिं च) यदा ब्रह्म ब्रह्ममात्रतया विन्दते लभते तदा कृतकृत्यो भवतीति वाक्यशेषः)

ज्ञाज्ञौ—=ज्ञः+अज्ञः। ज्ञः=Omniscient God (सर्वज्ञः). अज्ञः=Of little or limited knowledge; the individual soul (किंचिज्ज्ञः). अजौ=Uncreated. (जन्मरहितौ)

ईशनीशौ=ईश+अनीशौ। The आ is shortened owing to the peculiarity of Vedic Grammar. (ह्रस्वत्वं छान्दसम्)

अजा=Uncreated entity, Mâyâ. (प्रकृतिः)

भोक्तृभोग्यार्थयुक्ता=The भोक्तृ is the worldly individual soul, भोग्य means all the things of experience in general, pleasant or painful.

अर्थे=For the sake of (difference). An important Vedântic theory is expressed in this line also. All diversity is the work of Mâyâ, which, alone, is ever engaged in the pursuit of creating this division between the experiencer and the things of experience. In ultimate reality, there is neither any experiencer nor any thing experienced. भोक्ता संसारी वस्तुतः चिदानन्दरसो भोग्यं सुखदुःखे तदर्थं भोक्तृभोग्यादिभेदार्थं युक्ता उद्यमवती स्वयंप्रकाशैकरसे भेदव्यवहारसिद्ध्यर्थं परिकल्पितेत्यर्थः।

हि अकर्ता = This हि means "because" and it has been variously applied by different commentators :—

(*a*) Because he is unlimited soul and has all forms, therefore, he is not a doer. यतः अनन्तो विश्वरूप आत्माऽत एवाकर्ता कर्तृत्वादिसंसारधर्मैरहितः इत्यर्थः ।

(*b*) Because He is not a doer, therefore he is God. (यस्मात् कर्तृत्वरहितोऽयं ततोऽयमीशः)

(*c*) Because he is not changeable (अविकारी), therefore, any man knowing the three to be Brahm gets salvation. अकर्ता अविकारी हि यस्मात् विद्यते तस्मात् एतत्त्रयं यदा विन्दते कृतकृत्यो भवति ।

त्रयं यदा विन्दते ब्रह्ममेतत्—This has already been partially explained. When he knows these three to be Brahma, then he gets salvation. (यदा एतत् त्रयं ब्रह्मविन्दते तदा मुच्यते)

Another version, (*b*) After thorough contemplation of these three entities, the true Reality that remains is Brahmam. (बोधानन्तरं यत्स्वरूपमवशिष्यते ब्रह्मैवैतत्)

ब्रह्मम् is the Vedic Grammatical peculiarity and stands for ब्रह्म. ("ब्रह्मम्" इति मकारान्तं छान्दसम्)

MANTRA I. 10.

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात् तत्त्वभावाद् भूयश्चान्ते विश्वमायानिवृत्तिः ॥१०॥

10. Mâyâ (Pradhâna) is perishable, God (Hara, the dispeller of ignorance) is deathless and imperishable. One Luminous Being governs the perishable Mâyâ and the individual soul. By thorough meditation on and communion with Him, and by the realization of true Reality, (there is) again, the destruction of all nescience (just) after death.

NOTES.

This verse lays down the non-eternity of Mâyâ, the eternity of the soul, and the control of both by God.

क्षरं प्रधानम् = प्रधानं means Mâyâ or Prakriti, the one cause on which are placed, as it were, the various illusory forms ether, &c., (वियत् प्रमुखं सर्वमस्मिन् विवर्तत्वेन प्रधीयते इति प्रधानम्—माया)

क्षरं perishable (by knowledge). In the 8th verse Mâyâ has been called imperishable, this 10th verse indicates that Mâyâ is perishable when true knowledge is gained. पूर्वत्र सम्यग्ज्ञानं विना प्रकृतेर्नाश्यत्वायोग्यतां विवक्षित्वाऽक्षरमिति नित्यत्वमुक्तम् । अत्र सम्यक्ज्ञानेन नाश्यत्वयोग्यतां विवक्षित्वाक्षरमिति अनित्यत्वमुच्यते ।

अमृताक्षरं = अमृत + अक्षरं (qualifying हरः) (अमृतं च अक्षरं च)

अमृतं means free from what is popularly called death, i e, the release of the life-breath from the body. (असंगत्वात् प्राणवियोगलक्षणा मृतिर्नास्ति)

अक्षरं imperishable, *i.e*, whose true nature is indestructible (साक्षित्वात् स्वरूपनाशोऽपि न भवतीति अक्षरं)

हरः—He who removes or dispels ignorance अविद्यां हरतीति हरः

क्षरात्मानौ = क्षरं + आत्मानौ, Mâyâ and the individual soul (प्रधानपुरुषौ)

ईशते = ईष्टे rules or governs. The Grammatical form ईशते is Vedic.

अभिध्यानात् = by thorough meditation or chiefly remembering (सर्वतः चिन्तनात् आभिमुख्येन स्मरणात् वा)

योजनात्—by communion through Yoga (योजनंसवीजयोगविषयत्वम्)

तत्त्वभावात्—by the realization of true reality or one's true nature तत्त्वभावो यथार्थस्वरूपभावनम् । स एवाहमिति भावनं वा

भूयः (*a*) by contemplation, &c., *again and again* (भूयः पुनः पुनः अभिध्यानादिना)

or भूयः with अन्ते

(*b*) The Vedântic Theory is that although Avidyâ is entirely destroyed in form by realization of Brahm, its impressions still linger owing to the effects of the existence of the fruits of deeds which have been begun.

These impressions, again, (भूयः) will be destroyed at death (अन्ते) when the fruits of प्रारब्धकर्म have been experienced पुनश्चानात्मा ब्रह्म आत्मा च ब्रह्मेति बुद्धिभ्यां द्विवार निवृत्तौ सत्यामपि अन्ते जीवन्मुक्तप्रारब्धकर्मक्षये देहान्ते । विश्वमाया निवृत्तिः । —विश्वस्याः सर्वस्याः मायायाः निवृत्तिः नाशः ।

The destruction of all nescience or ignorance.

MANTRA I. 11.

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः॥११॥

11. Knowing the Self-Luminous God, there is abandonment of all bonds; with all Evils destroyed, there will be entire emancipation from birth and death. Having

meditated on Him (the thinker) after death, reaches the third Almighty Being, (where, knowing the true Brahm) he becomes quite free, and has attained all his desires.

NOTES.

This verse describes the fruits of meditation and knowledge respectively. Meditation is the first stage, and by it, the thinker, first, reaches the (Almighty) Phenomenal Brahm, where, getting (*knowledge*) he attains the true Brahm. ध्यानस्य सहसा न निराकारे बुद्धिः प्रवर्तते इति ध्यानेन सविशेषविश्वैश्वर्यं लब्ध्वा ब्रह्मप्राप्त्या विश्वैश्वर्यं मनुभूय तत्र निर्विशेषं ब्रह्म ज्ञात्वा मुक्तो भवति। इति ज्ञानध्यानकृतं फलभेदं दर्शयति।

सर्वपाशापहानि = अपहानि means abandonment, breaking, throwing off—सर्वपाशानां अविद्यादीना अपहानिः परित्यागः the release from all bonds of Avidyâ, &c.

क्षीण—destroyed.

क्लेशैः—are the evils described in the 5th verse (पंचपर्वाम्) अविद्याऽस्मिता.

जन्म मृत्यु प्रहाणिः—प्रहाणि means entire release.

जन्म च मृत्युश्च जन्ममृत्युः तयोः प्रकर्षेण हानिः।

तृतीयं —This word has been variously interpreted; thus:—

(*a*) The Phenomenal (Almighty) ब्रह्म (ईश्वर). Three stages of Brahm's form have been mentioned: (1) हिरण्यगर्भ or Brahmâ (2) विराट् (higher than हिरण्यगर्भ) (3) ईश्वर, the Phenomenal Almighty Brahm. So this last is the तृतीयम्.

(*b*) The **salvation stage.** Three good (desirable) stages have been stated: (1) The moon stage. The performers of good actions reach the moon and enjoy there. (2) The ब्रह्मलोक stage. Those who meditate on Brahm reach there, and attain the Phenomenal Brahm. (3) The salvation stage in which the knowers realize the true Brahm.

So (*a*) explanation corresponds to (2) stage of explanation (*b*).

(*a*) देवयानपथा गत्वा परमेश्वरसायुज्यं गतस्य तृतीयं विश्वैश्वर्यलक्षणं फलं भवति.

(*b*) केवलकर्मणा धूमादिमार्गेण प्राप्तव्यचन्द्रलोकैश्वर्यात् उपासनेन अर्चिरादिमार्गेण प्राप्तव्यब्रह्मलोकैश्वर्याच्च परं तदपेक्षया तृतीयं केवल सम्यग्ज्ञानैकलभ्य मोक्षैश्वर्यमाविर्भवेदित्यर्थः।

देहभेदे—after death—(lit. at the breaking of the body). देहपातोत्तरकालम्, देहावसाने

विश्वैश्वर्यं—(*a*) Almighty God. (विश्वम् ऐश्वर्यं यस्य)

(*b*) *Salvation* characterized by all powers—(मोक्षैश्वर्यम्)

केवलः—quite free from all Avidyâ, &c. In (*a*) explanation केवलः should be taken after (निर्विशेषम् ब्रह्म ज्ञात्वा) understood. (निरस्तसमस्तोपाधिः) विद्यया दग्धा विद्या तत्कार्यविशेषः)

In (*b*) explanation केवल आप्त कामः is an explanation of the salvation stage expressed by तृतीयम् विश्वैश्वर्यं. It points out the negative and the positive sides of salvation—negative, by the destruction of Avidyâ, (केवलः) —positive, the attainment of all joys. (अविद्यादिनिवृत्तिलक्षणाम् आनन्दाविर्भावलक्षणाम् मोक्षमुपपाद्य तदुभयं संक्षिप्य दर्शयति)

आप्तकाम—who has attained all desired objects or things giving happiness. आप्ताः निखिलाः कामाः (काम्यन्ते इति कामाः आनन्दाः) येन ॥

MANTRA I. 12.

एतज्ज्ञेयं नित्यमेवाऽऽत्मसंस्थं नातः परं वेदितव्यं हि किंचित्।
भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥१२॥

12. (This Supreme Being) should always be realized as present in one's own soul, because there is nothing further than this which may be worthy to be known; having considered the nature of the soul, the objective world (of experience) and God, this whole three-fold (is known as) Brahmam—this has been chiefly declared (by the Vedânta).

NOTES.

This verse, by way of conclusion, puts the whole theory of the Vedânta in a nut-shell, and says that the Highest object of knowledge is Brahm. उक्तमर्थमुपसंहरति । आत्मतत्त्वस्यैव पुरुषार्थत्वात उपनिषत् प्रमेयतां जीवेश्वरप्रभेदस्य चिन्मात्रतां चाह ॥

नित्यमेव—(*a*) always (सर्वदैव), (b) eternal (अविनाशि); in this case एव will be associated with ब्रह्म (ब्रह्मैव ज्ञेयम्).

आत्मसंस्थम्—present in one's own soul (स्वात्मनि वर्तमानम्).

हि—because (there is nothing further or higher than this). हि शब्दो यस्मदर्थे । यस्मान्नातः परं वेदितव्यमस्ति किंचिदपि ॥

वेदितव्यम्—worthy to be known (वेदनीयम्).

भोक्ता—Nominative, in the sense of Accusative (भोक्ता = भोक्तारं, द्वितीयार्थे प्रथमा) The individual soul (जीवम्).

भोग्यम्—the collection of phenomena form of Mâyâ, the objective world of experience (दृश्यजातम् अजास्वरूपम्).

प्रेरितारं—ईश्वरम् (God).

मत्वा—Having considered the nature of the threefold division (made by माया) of the soul, &c. इमं प्रभेदं अविद्यामयमेव इति मत्वा तर्कयित्वा ॥

सर्वं त्रिविधमेतद् ब्रह्मम्—all this threefold, soul,&c.,is Brahmam (सर्वं भोक्तृत्वादि प्रभेदरूपम्).

(इति) प्रोक्तं (वेदान्तेषु)—this has been chiefly declared in the books on Vedânta. (प्रोक्तं प्रकर्षेणोक्तम्) ॥

MANTRA I. 13.

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥१३॥

13. The form of fire present in the fire-producing wooden stick is not seen; yet there is no destruction of the form. Just as that (form of the fire), again, can be obtained by means of (another) wooden stick; like this, both (forms of Brahm) (can be grasped) in this body by means of Om.

NOTES.

So far, knowledge, the chief and only means of Salvation, has been described. Now this verse and the following describe the method of getting this saving knowledge. The method is meditation on the syllable Om, which reveals the Hidden Brahm. ब्रह्मज्ञानात् मोक्ष उक्तः । इदानीं ब्रह्मज्ञानोपायमाह । अभिध्यानाङ्गत्वेन प्रणवं दर्शयति.

योनिगतस्य—योनिः here means the fire-producing wooden stick (अरणिः)

लिंगनाशः—लिंग means (*a*) the body or subtle form of fire or of its nature, heat (लिंगस्य सूक्ष्मदेहस्य; ऊष्मणो वा); or, (*b*) indications which logically point out the presence of fire *i.e.* symptoms शुष्काश्वत्थसजातीयत्वादि । अतएव तदेव मथ्यते न यत्किंचित् ॥

इन्धन योनिः—Here योनिः means instrument, इन्धनं, means (another) wooden stick. (*i.e.*, by means of *friction* with another stick) योनिशब्दोऽत्र कारणवचनः । इन्धनं योनिः कारणमस्य स इन्धनयोनिः । गृह्यः चक्षुषा ग्रहणयोग्यः, इन्धनयोनिश्च असौ गृह्यश्च इति इन्धनयोनि गृह्यः ॥

गृह्य=to be obtained or grasped (visibly).
तद्वा=like that. वा=इव. इवार्थो वा शब्दः
प्रणवेन=By means of Om प्रणव=Om (ओंकारेण)
उभयं=(*a*) Both forms of Brahm, Real and phenomenal (परमपरं च ब्रह्म) ॥

Or, (*b*) both the pre-knowledge and after-knowledge conditions are thus illustrated, just as there is no fire visible before the friction of both

the sticks, but it is visible after the friction, in the same way knowledge of Brahm is not revealed before meditation on Om, but is revealed after that meditation. तच्चोभयं तदुभयमिव मथनात् प्राङ् न गृह्यते, मथनेन च गृह्यते । तद्वदात्मा वह्निस्थानीयः प्रणवेन उत्तरारणिस्थानीयेन मननात् गृह्यते देहेऽधरारणिस्थानीये ॥

Âtmâ is compared to fire.

Body is compared to fire-producing (first) wooden stick.

Meditation is compared to friction.

Om is compared to second fire-producing wooden stick.

MANTRA I. 14.

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिमर्थनाभ्यासाद्देवं पश्येन्निगूढवत् ॥१४॥

14. Having made one's body (as it were) the (first) fire-producing wooden stick, and the syllable Om as the second wooden stick, (one) should see, by means of repeated friction in the form of meditation, the Luminous God like fire (which was) extremely hidden (before friction).

NOTES.

This verse is a mere explanation of the simile in the last verse. ध्याननिर्मथनाभ्यासात्—अभ्यास means repetition; निर्मथन friction (ध्यानमेव निर्मथनं तस्याऽभ्यासात्) उत्तरारणिः—the second wooden-stick or the stick placed above the fire-producing stick, अरणि, will stand for the human body or the human heart—the *place* where the truth will be revealed, while उत्तरारणि will stand for the *instrument* or *cause* of true knowledge देहम् हृदयं शरीरं वा अधरारणिं कृत्वा आत्मतत्त्वाभिव्यक्तिस्थान कृत्वा प्रणवं च उत्तरारणिं कृत्वा सम्यग्ज्ञानकारणत्वेन स्वीकृत्य

निगूढवत् = (*a*) नितरां गूढाग्निवत् or (*b*) नितरां गूढकोशादिवत् like fire or treasure, &c., extremely hidden. But fire is better, to be consistent with the perfect simile.

MANTRA I. 15.

तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः ।
एवमात्माऽत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥१५॥

15. As oil in sesamum seeds, clarified butter in curd, water in hidden springs, and fire in fire-producing wooden-sticks (is obtained), so the (Supreme) Self is grasped in one's own mind (by him) who tries to see It with truth and mental concentration, and control of the senses.

NOTES.

This verse further illustrates and strengthens the same view. There *are* means of obtaining the Unseen Supreme Self, not somewhere outside, but in one's own mind. Just as oil can be obtained by *pressing* sesamum seeds, butter by churning milk, water by digging, and fire by friction, so the Supreme Self can be obtained by meditation. अदृश्योऽपि उपायैर्लभ्यः । प्रत्यक्षेणैव आत्मदर्शनं न तु परोक्षतया भवेत् इति उक्तार्थस्य द्रढिम्ने दृष्टान्तान् बहून् दर्शयति । यथा तिलेषु पीडनेन तैलं दधिनि मथनेन सर्पिः, आपः स्रोतःसु भू खननेन, अरणीषु चाग्निर्मथनेन, एवमात्मा स्वात्मनि मननेन गृह्यते ॥

सर्पिः (सर्पिस् n.)=clarified butter (घृतम्)

स्रोतःसु=in hidden springs or dried up streams भूम्याद्यन्तर्हितेषु शुष्कासु, नदीषु वा ॥

आत्मनि—in one's own soul or mind (स्वात्मनि, बुद्धौ, अन्तःकरणे वा) ।

तपसा—mental and sense-concentration, for that is said to be the chief of tapas. तपसा इन्द्रियमनसामैकाग्र्यलक्षणेन । "मनसश्चेन्द्रियाणां च ऐकाग्र्यं परमं तपः" इति स्मरणात् ।

अनुपश्यति—Sees after remembering or frequently meditating on Him. अनुस्मृत्य पश्यति, पुनः पुनः चिन्तनेन वा पश्यति ।

MANTRA I. 16

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥१६॥

इति श्वेताश्वतरोपनिषत्सु प्रथमोऽध्यायः ॥ १ ॥

16. One should know that All-pervading Spirit who is present like clarified butter in milk, the means of whose obtaining are Spiritual Science and concentration (of mind and body) and who is that Brahm, Supreme, and present inside (as the Self of all); and present inside (as the Self of all).

NOTES.

This verse specifies the Self to be searched and calls him Brahm. यः उपलभ्यः आत्मा नासौ उपचरितः परन्तु ब्रह्म इत्याह ॥

क्षीरे—in milk.

अर्पितम्—literally, who has presented himself (as the essence of all), just as clarified butter is the essence of milk. Who stays in all as their essence. क्षीरे सर्पिरिव सर्वेषु सारत्वेनार्पितम् आत्मसमर्पकत्वेन स्थितम् ॥

आत्मविद्यातपो मूलम्(*a*) मूलं = cause The cause of obtaining him is आत्मविद्या = spiritual science and तपस् = concentration of mind and body (आत्मविद्या च तपश्च यस्यात्मलाभे मूलं हेतुः) ॥

(*b*) Who is the cause of acquiring spiritual knowledge and concentration Through His grace alone we can get true knowledge and self-control (आत्म-विद्या तपसेा मूलम् निमित्तम्) ॥

It should be remembered that concentration is the means of getting knowledge and knowledge the means of getting salvation So the Supreme Being is the chief means of all these मोक्षसाधनात्मविद्यातत्साधनतपसेाः परमात्मैव निमित्तम् ॥

उपनिषत्—(*a*) उप = near, inside, as one's own self निषत् = staying, present

उपप्रत्ययत्वेन आत्मत्वेन निषत् निषण्णम् अवस्थितम् ॥

(*b*) Mysterious being (रहस्यम्) ।

परं = Supreme (उत्कृष्टम्) ।

Repetition of तद्ब्रह्मोपनिषद् is in order to show reverence and to indicate the end of the Chapter द्विरुक्तिः आदरार्थं अध्यायसमाप्तिद्योतनार्थंच ॥

Here ends the First Chapter

CHAPTER II.

द्वितीयोऽध्यायः ॥

MANTRA II 1

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥१॥

1. The Creator, first concentrating the mind (on His designed creation) (for becoming that) assumes the form of a (collective or universal) mind, as well as the form of sense-powers, having (then) seen the light of the soul (in the mind) He introduces (or divides) that mind (individually or separately) among created beings.—(Nârâyaṇa)

Or

The Creator, first concentrating the mind on the Supreme Being for the manifestation of the truth, and (checking) the organs of sense (from evil inclinations) and having then realized the Supreme Light of Lights, introduced that Light in the whole of creation.—(Vijñânabhagavat).

NOTES

The subject of this chapter is meditation and its methods In the last Chapter, meditation has been pointed out as a means to knowledge. In this Chapter meditation has been further elucidated.

ध्यानमुक्तम् । इदानीं तदपेक्षितसाधनविधानार्थं द्वितीयोऽध्याय आरभ्यते ॥

Four different interpretations have been given on the first verse of this Chapter All are agreed, however, that the verse deals with meditation and its glory. This verse and the four following occur in the Śukla Yajur Veda XV. 1-5. The verse has been given, says Narayan, in order to show the Vedic authority for yoga and meditation. According to Vijñânabhâgavat, this verse shows God to be the Source or Cause of meditation, as already pointed out in आत्मविद्यातपोमूलम् According to Śankarâchârya, this verse constitutes a prayer to the Creator for power of yoga, and, in his opinion, it means. —

"The mind (as well as other breaths or senses) must be first concentrated on the Supreme Being. The Creator, having seen the light

of the Divine Fire (by introspection) (2nd meaning of चय) for the revelation of truth, has introduced the light in this body. (May He bestow on our senses illuminating powers ! ")

(This last understood)

(a) अथ योगेनात्मदर्शनाय योग निरूपयितुकामो मंत्रारूढतां योगस्य दर्शयति ॥

(b) प्रथमं तपो निमित्तत्वमीश्वरस्याह— युंजान इति ॥

(c) तत्र प्रथमं ध्यानसिद्ध्यर्थं सवितारमाशास्ते । अग्न्यादीनां यत्सर्ववस्तु प्रकाशन सामर्थ्यं तत्सर्वं अस्मद्वागादिषु संपादयेत्सविता यत्प्रसादादवाप्यते योगः इत्यर्थः ॥

(a) युंजानः concentrating (योजयन्) non-causal used for causal (योजयन् अन्तर्णितणिजर्थ मिदम्) ।

(b) should be concentrated (संयोजनीयम्) ।

मन :—The mind on his designed creation (understood).

(a) मनः कर्मसु ।

(b) The mind on the Supreme Self (परमात्मनि) ।

तत्त्वाय (a)—For becoming that—the mind, taken collectively In the course of creation, first the Collective or Universal Mind appears, and then the individual minds appear तत्त्वाय तस्य भावः तत्त्वं तस्मै स्वमनस्त्वसिद्धये सविता मनोरूपः समष्टिभावेन भवति ॥

(b) for the manifestation of the truth (तत्त्वापरोक्षाय) ।

सविता उत्पादकः ईश्वर :—God the Creator.

धियः (a) the powers or movements of the organs of sense

These powers or movements are also called प्राण The Creator is said also to assume the form of these powers. तथा सविता प्राणा भवति वागादि-वृत्तिरूपेण भवति ॥

(b) organs of perception—(After it "checking from evil inclinations" understood) or to be associated with युंजानः (इतरानपि प्राणान् युंजानः) (ज्ञानेन्द्रियाणि असुरवृत्तिभ्यो वियोज्य) ।

(c) on account of introspection (बाह्यविषयाज्ञानात् सविता ज्योतिः निचाय्य) ।

अग्नेः ज्योतिः (a) Light of Agni, or the Luminous Soul The Creator found that mind was the light of the Luminous Soul, and therefore He introduced it separately among created beings. अग्नेः आत्मनो ज्योतिःमनसो मननशक्तिरिन्द्रियशक्तिश्च आत्मीयमेव तेजः इत्यर्थः ॥

(b) The Light of all Lights, like Agni (अग्न्यादि सर्व-ज्योतिषां ज्योतिः)

(c) The Light of the Gods, fire, &c., who superintend over the organs of sense, respectively (अनुग्राहकदेवतानामग्न्यादीनाम्) ।

निचाय्य Having seen or realized ; indeclinable causal of चि with नि (दृष्ट्वा निश्चित्य वा) ।

पृथिव्यै (*a*) to created beings that were created from the five elements— पृथिवी standing for all the five elements प्रजायै पृथिव्यादि पंचभूतात्मक कार्यसंघाताय ।

Or, (*b*) पृथिव्याः अधि in the body (शरीरे) ।

अध्याभरत् = अधि + आभरत् = आहरत् (brought) Vedic subjunctive of हृ हृ and ग्रह् in the Vedas change their ह to भ; (brought or introduced that mind or light) (तन्मनः ज्योतिर्वा अध्याहरति आहरति वा) ।

MANTRA II. 2.

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय शक्त्या ॥२॥

2 Under the command of the Self-Luminous Creator, with our mind controlled (by His grace), we try with (all our) strength, for meditation, the means of getting salvation ,

Or

We have been created by the Self-Luminous Creator, so that, with our mind controlled and (equipped with) power, (we may reach) Heaven.

NOTES.

This verse indicates the resolution by the seer of the mantra to perform yoga (इदानीं मंत्रद्रष्टा योगं वयमपि अनुष्ठास्याम इत्याह) ।

युक्तेन मनसा—with our mind controlled (by His grace) (तत्प्रसादात् ऐकाग्र्ययुक्तेन मनसा) ।

सवे (*a*) under the command or sanction अनुज्ञायां सत्याम् , or

(*b*) As the Śatapatha Brâhmana explains, we are in the creation (सवे) of the Creator, *i.e.*, we have been created by the Creator (सवितुः सवे प्रसवेस्थिताः सवित्रा प्रसूताः) ।

सुवर्गेयाय (*a*) (for meditation), the means of getting स्वर्ग or salvation. (स्वर्ग प्राप्तिहेतुभूताय ध्यानकर्मणे) with this प्रयतामहे इति शेषः meaning "we try" is understood.

(*b*) for the sake of salvation (which is sung by heavenly people) (स्वर्गिभिर्गीयते प्राथ्यते इति मोक्षः) ।

MANTRA II. 3.

युक्त्वाय मनसा देवान्सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥३॥

3 Having controlled with mind the organs of sense

which go to the world of sensuous pleasure (or heaven) and which manifest (bv) insight (or wisdom) the Light (in the form of) the Luminous Brahm (or the Self Luminous Sun), the Creator stimulates those organs

Or

Having employed, with (a controlled) mind, the Gods, Indra, &c., who go to Brahm, the abode of bliss, and who manifest, by their insight or wisdom, the Light (of) the Self-Luminous Brahm, the Creator commands those gods.

युक्त्वाय = युक्त्वा The Vedic form of Indeclinable Participle, which is formed by adding **य** to **त्वा = योजयित्वा** = (a) Having controlled, or (b) having employed or engaged(**क्त्वो यक्**)।

देवान्—(*a*) The organs of sense (**करणानि**)।

(*b*)—The gods Indra, Brahmâ, &c. (**ब्रह्मेन्द्रादि देवान्**) ।

सुवर्यतो—सुवर् = स्वः an abode of joy, meaning, (*a*) the external world of pleasure (**विषयजातम्**) or (*b*) Brahm, the abode of perfect bliss (**पूर्णानन्द ब्रह्म**)।

यतो = यतः Present participle Accusative Plural of **या**, to go, and **= गच्छतः** (**द्वितीया बहुवचनम्**) ।

So the whole means—going to Brahm or to the sensuous world

धिया—By wisdom or insight (**सम्यग्दर्शनेन**) ।

दिवम्—Self-Luminous (**द्योतनस्वभावम्**) ।

बृहज्ज्योतिः (*a*) **बृहत्** (from the same root from which **ब्रह्म** is derived)= **ब्रह्म + ज्योतिः** Light

Or, (*b*) **बृहज्ज्योतिः** is the name of the sun (**आदित्यो बृहज्ज्योतिः**).

करिष्यतः—Making or manifesting Future Participle Accusative Plural (**आविष्करिष्यतः द्वितीया बहुवचनम्**) ।

प्रसुवाति—(*a*) stimulates, from √**सू** to stimulate, Vedic subjunctive.

षू प्रेरणे लेट् आट् (Implied meaning : may he stimulate).

(*b*) Commands, sanctions (or gives them grace) (**अनुजानाति**).

NOTES.

This verse includes (*a*) a prayer that God may grant that our organs of sense may desist from the world of sense and may attend to the Spiritual light (*b*) It also alludes to God's grace towards the Seekers like Indra, (&c.), of Salvation (*a*) **यथा करणानि विषयेभ्यो निवृत्तानि आत्माभिमुखानि**

आत्मप्रकाशमेव कुर्युः, तथाऽनुज्ञानात् सवितेत्यर्थः। (b) इन्द्रादिदेवानां मुमुक्षूणां अनुग्राहकत्वं परमेश्वरस्य स्वभाव इत्याह॥

MANTRA II. 4

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः।
विहोत्रा दधे वयुना विदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥४॥

4. Wise Brahmans control the mind and control the organs of sense ; (by them) great praise should be done of (that) Self-Luminous Creator (who) is All-pervading, mighty, and Omniscient, and (who) the wise Being, quite single-handed accomplishes His works

धियः—Organs of sense or perception (ज्ञानेन्द्रियाणि)

विप्राः—Wise Brahmans (विवेकज्ञानवन्तो ब्राह्मणाः)

विप्रस्य—All-pervading, from प्रा to fill (विशेषेण व्याप्तस्य, पूर्णस्य—प्रा पूर्णे)

बृहतो—(Of the) mighty (महतः)

विपश्चितः—(Of the) All-knowing (सर्वज्ञस्य). After this, some commentators associate परिष्टुतिः कर्त्तव्या and some bring संबन्धिकर्मणि understood मनो धियः युज्यते—*i.e*, wise men control their mind, &c, in actions (sacred to) the Creator.

विदधे—(In the Vedas, Upasarga is not necessarily put immediately before a verb. It may be put at a much greater distance from the verb) = विधत्ते does, accomplishes

होत्राः (*a*) works (क्रिया) (object of विधत्ते) or होत्रा (*b*) Rigvedic priest ऋत्विक्, (subject of विधत्ते), with object तत्कर्म understood

वयुनावित्—full of wisdom, wise (प्रज्ञावित् ज्ञानी)।

एक इत् = एक एव, quite alone or single-handed In explanation (*b*), विधत्ते is also the verb to एक इत्, and so the third line will mean —

"The priest performs his (God's) work, and He the wise (God) Being accomplishes his (works) alone"

मही = महती, great

परिष्टुतिः = thorough praise (समन्तात् स्तुतिः) after it (*a*) कर्त्तव्या is understood or, (*b*) if a man controls his mind, &c, in God's works, then God will be praised or glorified (तेन कर्मणा किं भवतीत्याह—महती देवस्य कीर्तिः भवति).

N.B—This verse lays down that the seekers after God should highly praise Him alone (तस्यैव परमेश्वरस्य मुमुक्षुभिर्महती परिष्टुतिः कर्तव्येत्याह).

MANTRA II 5.

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोकायन्ति पथ्येव सूराः ।
शृण्वन्ति विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः ॥५॥

5 (O Heart and mind !) I fix both of you (on) that Brahm who exists from time without beginning May my praise, with salutations, go forth, in various ways (to God), like fame by (in) the path of a wise man Hear (the praise), All ye Sons of the Immortal, who live in Heavenly abodes.

NOTES.

This verse expresses the resolution on the part of a Salvation-Seeker to follow in the footsteps of great sages and to praise and realize God by means of self-control यथा पूर्वे ब्राह्मणाः ब्रह्म साक्षात्कृतवन्तः, तथाऽहमपि बाह्यान्तःकरणप्रणिधानमुखेन ब्रह्माऽपरोक्षीकरिष्यामीति मुमुक्षुः आह ॥

युजे—I fix or control (समादधे)

वाम्—both of you (a) (Heart and mind) (मनोबुद्धी)

(b) वाङ्मनसी.

The tongue and the heart—The tongue standing for other organs also. The mind and the organs of sense have already been pointed out in verse 4 as required to be controlled.

(c) the Individual Soul and God (जीवपरमात्मानौ) युजे i.e, I make both of you one (तादात्म्यलक्षणं कुर्वे)

(d) प्राण (standing for all organs) and अन्न, oblations of food (प्राणान्नयोराहुत्या योगः).

पूर्व्यं—Ancient, existing from time without beginning (चिरंतनम्, अनादिसिद्धम्) ॥

नमोभिः—with salutations (नमस्कारैः) ।

श्लोकं—praise (स्तुतिः) ।

व्येतु—go forth in various ways to God (ईश्वरमुद्दिश्य विविधमेतु) विसर्पतु ॥

Or विश्लोकः = विविधः श्लोकः praise of various kinds

पथ्येव सूरेः—(a) सूरिः means a wise man (प्राज्ञस्य)॥ पथ्या इव = पथा इव, just as the fame of a wise man goes forth in his path. (b) or in my path alone, who know Yoga (a) सूरेः प्राज्ञस्य पथ्येव सन्मार्गे वर्त्तमानं निमित्तीकृत्य कीर्तिरिव (b) सूरेः योगविदो मम पथि एव ॥

शृण्वन्तु – Hear that praise (तं च श्लोकं) ।

आतस्थुः—who live (आङ् उत्तरत्र सम्बन्धः) ॥

धामानि—abodes, places (स्थानानि) ॥

दिव्यानि—Heavenly (दिवि भवानि) ॥

अग्निर्यत्राभिमथ्यते वायुर्यत्राभियुज्यते । सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥६॥

6. (During the condition of yoga) the mind becomes (concentrated on its object of thought) (in that part of the body) where heat is inflamed, where wind is checked, and where the moon is greatly melted (or emptied) (or becomes plentiful).

Or

(The mind of an unprayerful man) becomes only absorbed in ceremonial actions, in which fire is burnt, where the wind (makes noise) when checked, and where the Soma juice is greatly emptied

S. Vivekananda :—Where the fire is churned, where the air is controlled, where the flow of Soma becomes plentiful, there a (perfect) mind is created.

NOTES

This verse has been quite differently interpreted According to Vijñânabhagavat this verse and some following verses describe the condition of yoga. According to Nârâyana, it treats of the birth of the human body and (mind) an instrument of Yoga According to Śankarâchârya, this verse describes the condition of unspiritual and unprayerful men, who, therefore, deprived of the grace of God, are merely drowned in the performance of external ceremonies.

(*a*) योगमुपदिशन्ति उत्तरे केचित् मंत्राः । प्रथमं योगं संक्षिप्याह—अग्निरिति ॥

(*b*) यस्तु पुनः प्रार्थनामकृत्वा तैरननुज्ञातः सन् योगे प्रवर्तते स भोगहेतौ कर्मण्येव प्रवर्तते इत्याह—अग्निरिति ॥

अग्निर्यत्राभिमथ्यते—(*a*) where (यत्र) in the मूलाधारे—a mystical circle above the organs of generation, fire (in the supposed अग्निमंडले, according to Yoga Philosophy) is inflamed during the condition of yoga अभिमथ्यते = agitated or inflamed. (यत्र मूलाधारेऽग्निः अग्निमण्डले चोभ्यते) ॥

(*b*) where, fire as in a यज्ञ, is burnt (आधानादौ) ॥

वायुर्यत्राभिरुध्यते (*a*) where wind is checked—यत्र stands for a portion of the human body called सुषुम्ना which is an artery, called the middle artery, between two arteries, इडा and पिंगला). Now, the wind coming from मूलाधार,

is checked at the artery called सुषुम्ना during the practice of Yoga.—See S. Vivekananda's Raja Yoga—pages 53-55, Longman, Green & Co. वायुर्यत्रैव मूलाधारात् सुषुम्नायाम् अधि उपरि अवरुध्यते ।

(b) where, during the course of a sacrifice, called प्रवर्ग्य, &c , the wind is checked, and so makes a clear loud noise. (वायुर्यत्राधिरुध्यते प्रवर्ग्यादौ । सवित्रा प्रेरितः शब्दमभिव्यक्तं करोति) ॥

सोमो यत्रातिरिच्यते (a) During the course of Yoga, the Yogi contemplates on the moon as if standing on the portion of his head called, द्वादशान्त (यत्र), and this contemplation gives him the bliss of nectar The moon (सोम) is said to be full of nectar , and, as the Yogi meditates on the moon he feels the moon actually dropping its nectar throughout his body, and so giving him blissful joy सोमः चन्द्रमण्डलं यत्र द्वादशान्ते ध्यातमतिरिच्यते अतिशयेन रिच्यते । यत्र सुषुम्नायामामूला-धारात् अमृतं स्रवद् भाव्यते ॥

अतिरिच्यते = is greatly emptied or melted, i e , oozes out nectar.

(b) Soma juice

तत्र—(a) in places called मूलाधार, द्वादशान्त and सुषुम्ना (मूलाधारे, द्वादशान्तस्थित चन्द्रमण्डले, सुषुम्नायां च) ।

(b) in the yajña (क्रतौ) ।

संजायते—(a) becomes concentrated on its object of thought ध्येयवस्तुप्रवणां जायते ॥

(b) is absorbed in, becomes attentive to (प्रवर्तते).

MANTRA II. 7

सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् । तत्र योनिं कृणवसे नहि ते पूर्तमाक्षिपत् ॥७॥

(7) One should win the love of the Creator who is the Chief Cause of the world Thou shouldst practise faith in that Being who is Brahm, existing from time without beginning ; in that case no (need of) doing public works (*i.e.*, Karma in general) will disturb thee.

Or

One should serve Brahm, existing from time without beginning, with nectar produced from the moon (during the practice of Yoga) ; in that place (called मूलाधार) thou shouldst make a locality called (अग्निमंडल) for the worship of Brahm. In that way the fruit will not be delayed to thee.

This verse has been differently interpreted. According to Śankarâchârya, it exhorts a man to win the grace of God, for, without that grace, he will not understand Yoga and will remain drowned in Karma. According to Vijñânabhagavat, it describes the method of meditation

(*a*) यस्मादननुज्ञातस्य तस्य भोगहेतौ कर्मण्येव प्रवृत्तिः तस्मादित्याह—सवित्रेति ।

(*b*) ध्यानप्रकारमाह—सवित्रेति ।

सवित्रा—(*a*) By the Creator

(*b*) By the moon situated on the द्वादशान्त (द्वादशान्त स्थित चन्द्रमण्डलेन)

प्रसवेन—(*a*) An etymological explanation of the word सवितृ—the chief cause of the world. सवितृ शब्दार्थमाह=प्रकर्षेण सूते इति प्रसवो जगत्कारणं तेन ।

(*b*) (the nectar) produced or flowing (प्रसूतामृतेन)

जुषेत—(*a*) should be loved or served by, should win the grace or love of. निरतिशयप्रीतिमान् क्रियेत ।

(*b*) should serve (सेवेत) ।

तत्र—(*a*) in that Brahm (तस्मिन् ब्रह्मणि) ।

(*b*) in the mystical portion of the human body called मूलाधार (मूलाधारे).

योनिं—(*a*) faith, shelter, refuge, home (or contemplation) (निष्ठां समाधिलक्षणं, स्थानम्) ।

(*b*) A locality (a portion of the human body) for the worship of Brahm. This locality is called अग्निमंडल (योनिम् अग्निमंडलं ब्रह्मोपासनस्थानत्वेन) ।

कृणवसे—Do or practise This is the Vedic subjunctive of √कृ to do, or present tense of कृ (with नु irregularly added) in the imperative sense (लिङर्थे लेट् करोतेर्विकरणपुरुषव्यत्ययः शबपि) ।

पूर्तम्—(*a*) The construction of public works, like gardens, wells, &c., for the benefit of the public. It stands for Karma in general. कूपारामादिकरणजन्यमदृष्टं पूर्तमित्युपलक्षणं शुभाशुभ कर्म निखिलमपि ।

(*b*) filled, born, fruit—*i e*, Brahm as a fruit appearing (to the thinker) in the place called मूलाधारपूर्तं पूरितं फलितं मूलाधारस्थं ब्रह्म ।

Another reading is पूर्वम्—previous actions—actions of the past and this life.

न अक्षिपत्—(*a*) does not throw or bind ; does not disturb your attention from Brahm towards external things When true knowledge is realized, all necessity of Karma is gone. For Karma is binding only so long as there is no realization of one's unity with the Over-Supreme Soul.

When that true knowledge comes, all Karma is destroyed. न अक्षिपत् न पुनर्भोगहेतोर्बध्नाति, क्षेपणं बहिर्मुखत्वेन गमनं कारयति वा । ज्ञानाग्निना सबीजस्य कर्मणः दग्धत्वात् ।

(b) (Brahm) does not delay. That is, if you will meditate on Brahm in this way, He will give you the fruit of His own Vision (दर्शन) very soon. ब्रह्म न अक्षिपत् कालक्षेप न करोति । एवं ध्यातं ब्रह्म शीघ्र फलं प्रयच्छति इत्यर्थः ।

MANTRA II 8.

त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिरुध्य ।
ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥८॥

(8) Having equally balanced the body, with its three portions raised, and fixed the organs of sense on the heart by means of the mind, the wise man should cross, by the boat of Om (or knowledge of Brahm), all the dangerous rivers.

NOTE.

This verse and the few following describe the details of Yoga or Samâdhi (समाधिकरणप्रकार दर्शयति) ।

त्रिरुन्नतम्—with its three portions, the chest, the neck, and the head (or the belly, the shoulders, and the chest) raised up त्रीणि उरोग्रीवाशिरांसि (उदरांसोरांसि वा) उन्नतानि यस्मिन् शरीरे ।

स्थाप्य—fixed or balanced

समं—equally, evenly

हृदि—In the lotus of the heart, or the cave of the heart having five cavities. हृदयसरसिजे पद्माकारे मांसखंडे पंचछिद्रे हृदयकुहरे वा ।

संनिवेश्य = Having thoroughly entered into or fixed (सम्यक् नितरां प्रवेशनं कारयित्वा) ।

ब्रह्मोडुपेन = उडुपः means a ship or a boat, ब्रह्म means Om, or knowledge of Brahm. ब्रह्म (प्रणवः ब्रह्मज्ञानं वा) एव उडुपः तरणसाधनं तेन ॥

स्रोतांसि—The rivers are streams These are either the various phenomena of the world compared to a river, or especially the *various forms of desire* or *dark* tendencies. Bhartri also has compared desire to a river in the verse (आशा नाम नदी मनोरथजला तृष्णातरंगाकुला) ॥ संसारसरितः स्वाभाविकाविद्याकामकर्मप्रवर्तितानि आशानिर्मितानि वासनारूपाणि ॥

भयावहानि—those which bring danger. The danger referred to is the large number of births which a soul, subject to desire, has to undergo. भयं आवहन्ति समन्तात् सर्वेषु शरीरग्रहणेषु प्रापयन्तीति ॥

MANTRA II. 9

प्राणान्प्रपीड्येह संयुक्तचेष्टः क्षीणे प्राणे नासिकयो-च्छ्वसीत। दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः॥९॥

9 Being moderate in his activities (the yogi), having forcibly checked the breaths in the body, should breathe through the nostril when the breath has decreased (in quantity). Being careful, the wise man should control his mind like a chariot, to which refractory horses have been yoked

NOTES

This verse points out the method of Prâṇâyâma (प्राणायामप्रकारमाह—प्राणानिति)।

प्रपीड्य—Having greatly or forcibly checked (प्रकर्षेण निरुध्य)।

इह—in this body (अस्मिन् शरीरे)।

संयुक्तचेष्टः—Whose activities are moderate, avoiding extremes (युक्तो नात्यश्नत इति संयुक्ता चेष्टा यस्य)।

क्षीणे—Having decreased in quantity or power referring to Prâṇa, mind or the limbs of the body (तनुत्वं गते प्राणे मनसि, तत्तत्स्थाननिरोधेन तत्तत्स्थाने तनुत्वं गते)।

दुष्टाश्वयुक्तम् = To which refractory or uncontrollable horses have been yoked (दुर्दान्तैः अश्वः युतम्)।

वाहं = Chariot रथम् (नेतारं प्रग्रहं वा)।

अप्रमत्तः = Careful, vigilant, should be always suspicious of his organs of sense, even though conquered, जितानामपि इन्द्रियाश्वानां वैरिणामिव विश्वासं न कुर्यादित्यर्थः।

धारयेत—Should hold or control.

MANTRA II. 10.

समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः। मनोऽनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥१०॥

10. One should perform yoga, having resorted to a place which should be free from wind and should be solitary (or should have a cave), which should be level, clean, free from pebbles, fire, sand, as well as from noise, watery places, etc., should be (above all) agreeable to the mind and not oppressive to the eye

NOTES.

This verse describes the place where to perform yoga (योगानुष्ठानयोग्य देशमाह)।

शर्करावह्निवालुकाविवर्जिते—Free from शर्कराः = Pebbles (क्षुद्रोपलाः) fire (वह्निः) and sand (वालुका)।

शब्दजलाश्रयादिभिः—As well as free from noise (शब्दः) and watery places, etc., (जलाश्रयाः), where there is a danger of fall (जलसंनिधौ तत्र पातसंभवात्)।

मनोऽनुकूले—This is the chief condition The place should be agreeable to the mind. प्रधानविशेषमाह—यत्र मनस आनुकूल्य—लक्षणं प्रयोजनं सिध्यति)।

चक्षुपीडने—Oppressive or revolting to the eyes The Visarga of चक्षुष् has been dropped—a peculiarity of Vedic Grammar (विसर्गलोपः छान्दसः)।

गुहानिवाताश्रयणे—गुहा = Cave or solitary place निवातः = a place free from wind (निर्वातं) आश्रयणं = taking a resort or simply a resort or with the reading पाठ आश्रयणेन = निवासतेन—by living in a cave and in a place windless. (गुहायां एकान्ते निवाते निर्वाते समाश्रित्य)।

प्रयोजयेत—Should practise yoga प्रकर्षेण योग कुर्यात्॥

MANTRA II 11

नीहारधूमार्कानलानिलानां खद्योतविद्युत्स्फटिकशशीनाम्॥
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥११॥

11. During (the practice of) yoga, the forms of mist, smoke, the sun, wind, fire, fire-fly, lightning, crystal, and the moon—these are forerunners, which bring about (*i.e.*, indicate) the manifestation of Brahm

NOTES

This verse describes that stage, when, after Prânâyâm, has been fairly practised, and the organs of sense have been mastered, the vision of Brahm is not far off During this stage visions of Bright things appear to the yogi—things the brightness of which is but the dimmest reflection of the dazzling Light of the Self-Luminous Being प्राणायामैः प्राणे जिते सर्वेन्द्रियवृत्तीनां मनसि प्रत्याहृतत्वात् अनेकेऽर्थाः स्फुरन्ति। एतद्रूपप्रादुर्भावे ब्रह्मप्रादुर्भावोऽविदूरे॥

नीहारः—Mist (तुषारः)।

अनिलः—Wind. Though the form of the wind is invisible, it can be evidently felt through the movement of leaves, etc. यद्यपि सः पुरःसरो न दृश्यते तथापि तदाहत पल्लवानीव दृश्यन्ते॥

खद्योतः—Fire-fly, gloworm खे द्योतते कीट विशेषः ॥

स्फटिकः—Crystal.

पुरःसराणि—Forerunners (अग्रगामीनि)।

अभिव्यक्तिकराणि—अभिव्यक्तिः means manifestation This word shows that Brahm is hidden from view by the curtain of nescience (Avidyâ) and, as soon as that curtain is removed, Brahm is revealed (अभिव्यक्तिः अविद्याजवनिकाच्छन्नस्य ब्रह्मणः तज्जवनिकापगमः तत्कराणि)।

MANTRA II. 12

पृथ्व्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥१२॥

12. When Earth, water, fire, air, and ether have been conquered, and when, (therefore), the characteristic of yoga (consisting in the control of the five elements) has been achieved (then) no disease, no old age, and no death (will be) his (who has) acquired a body full of the fire of yoga.

NOTES

This verse describes the process of the conquest of five elements, and the fruit of that conquest, by yoga (भूत जय प्रकारं भूतजयफलं चाह)।

पृथिव्यप्तेजोऽनिलखे समुत्थिते =(*a*) समुत्थिते = conquered, mastered.

पृथिव्यां अप्सु तेजसि वायौ खे च क्रमेण समुत्थिते जिते वशीकृते।

खे = ether (खं) (आकाशः) or ;

(*b*) this whole adjective qualifies शरीरे understood.

Then समुत्थिते = born and the whole will mean—"born of Earth, water, fire, air and ether" (तेभ्यः पृथिव्यादिभूतेभ्यः संजाते) ॥

पंचात्मके—(*a*) consisting in the free control and use of the five elements. भूतपंचकस्य यथेष्टविनियोज्यत्व योग्यतालक्षणे।

(*b*) the body, made up of five elements (भूतपंचात्मके शरीरे)।

योगगुणे—the 'chief' characteristic of yoga

प्रवृत्ते—begun to operate, achieved (in the body) in (*b*). (प्रवृत्तिं कुर्वति, निष्पादिते)।

योगाग्निमयं शरीरं = body full of the fire of yoga Yoga is compared to fire, as it destroys all evil योगाग्निप्रचुरं, (योगाग्निसंप्लुष्टदोषकलापं शरीरं प्राप्तस्य)।

MANTRA II 13

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥१३॥

13. (The yogis) describe the first commencement of yoga as being lightness of the body, good health, freedom from attachment to senses, brightness of colour, fineness of voice, good smell, and urine and excreta small in quantity

NOTES

Four stages of yoga have been mentioned —(1) आरम्भ (2) घट (3) परिचय (4) निष्पत्तिः This verse describes the first stage, called आरम्भ ॥ इयं चतसृषु योगावस्थासु आरम्भाख्या प्रथमाऽवस्था । यथोत्तरम्—आरम्भश्च घटश्चैव तथा परिचयोऽपि च। निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः।

लघुत्वं—lightness of the body (शरीरस्य)।

आरोग्यम्—freedom from ill-health (अरोगस्य भावः)।

अलोलुपत्वम्—लोलुपः means sensual or attached to sensual pleasures. लोलुपः विषयलम्पटः तस्य भावः तत्व न लोलुपत्वमलोलुपत्वम् अभिलाषहीनत्वम्।

वर्णप्रसादम्—प्रसादः means brightness, clearness

सौष्ठवं—Goodness, *fineness*

मूत्रपुरीषं—(मूत्रं च पुरीषं च) These are said to be small, even though he may take much food (भूयस्यपि पीतेऽशिते च स्तोकम्)

योगप्रवृत्तिम् = प्रवृत्तिः means appearance, manifestation, commencement, setting in

The first "dawn" of Yoga (आरम्भः)।

MANTRA II 14.

यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम्।
तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥१४॥

14. Just as a disc (of gold or silver), covered with dust, shines full of lustre when it is well-washed; in the same way, man, having thoroughly realized the Reality of the Spirit, and being one with God, becomes free from sorrow and attains his (desired) object.

NOTES.

This verse describes the second stage of Yoga called घट in which man becomes divine द्वितीयायां घटीकृत्य वायुर्भवति मध्यमः। दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ इति लक्षितां द्वितीयां घटावस्थां सिद्धिमाह—

बिम्बं—Disc (of gold or silver) (सौवर्णं राजतं वा)।

मृदया—With dust (or (b) cleaned with भस्म or) ashes (मृदया)।

उपलिप्तम्—besmeared, covered (आच्छन्नम्)।

तेजोमयं—full of light or lustre

सुधान्तम्—is the Vedic form to express सुधौतम्, well washed (सुधौतमिति अस्मिन्नर्थे सुधान्तमिति छान्दसम्)॥

भ्राजते—shines.

तद्वा = तद्वत्—like this, in the same way

प्रसमीक्ष्य—Having thoroughly realized (प्रकर्षेण साक्षात् कृत्य)॥

देही—Man (one having a body).

एकः—Become one with God. (परमात्मनैक्यमापन्नः)।

कृतार्थः = Who has attained his object (प्राप्त प्राप्तव्यः, कृतः संपादितोऽर्थः येन)॥

भवते = भवति ॥

वीतशोकः—Freed from sorrow (वीतो ऽपगतः शोको यस्मात्), from whom sorrow has fled away

MANTRA II. 15.

यदाऽऽत्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत्।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

15. When (a man) of self-control sees here (in his heart) the Reality of Brahm only by his own self, as if with a lamp, he is released from all bonds, having known the Self-Luminous Being, who is without beginning, unchangeable, and untainted with all things of Mâyâ.

NOTES.

This verse describes the third stage of Yoga, called परिचय, in which the least traces of duality disappear, and unity is thoroughly realized. "तृतीयायां ततो भूत्वा सिंहस्येव महाध्वनिः। महाशून्यं ततो भाति सर्वसिद्धिसमाश्रयम् ॥" इति लक्षितां परिचयावस्थामाह, जीवपरयोरैक्यं च दर्शयति ॥

आत्मतत्त्वेन = By one's own self (निजस्वरूपेण)।

दीपोपमेन—Like a lamp (Comp. Buddha—"Be your own lamps.")

तु—Emphatically—only by his own self (अवधारणे) ॥

इह —In the heart (हृदयकुहरे) ।

आत्मतत्त्वेन पश्येत also hints that one should see unity between his soul and God (एकतया पश्येदित्यर्थः) ।

युक्तः—Controlled (शमदमादिसंपन्न .) ।

अजं—Uncreated, without beginning (अनादिम्) ।

ध्रुवं—Unchangeable (अच्युतस्वरूपं) ।

सर्वतत्त्वैः—By all things of Mâyâ or Avidyâ (अविद्यातत्कार्यैः) ।

विशुद्धम्—Unmixed, untainted (असंस्पृष्टम्) ।

MANTRA II. 16

एषोऽह देवः प्रतिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः । स एव जातः स जनिष्यमाणः प्रत्यङ्जनांस्तिष्ठति सर्वतोमुखः ॥ १६ ॥

16. It is this Luminous Being alone who pervades all the directions. It is He who was first-born (as Hiraṇya-garbha); it is He who is immanent in the womb (of the Universe as Vîrâṭ); whatever is born (as individual soul) is He; and whatever will be born will be He with faces everywhere, He is present *within* (as the self of) all human beings.

NOTES.

(*a*) This verse most forcibly describes the unity of the individual soul with the Supreme Soul indicated in the above verse.

(*b*) According to Nârâyan, the verse indicates the 4th stage of Yoga called निष्पत्तिः ।

“परमात्मानमात्मत्वेन विजानीयात” इत्युक्तं तदेव ब्रह्मरूपपुरुषाभिज्ञान् अस्मान् प्रत्याह (*b*) निष्पत्त्यवस्थामाह ।

ह—(emphatically) only or alone (एवार्थे) ॥

प्रदिशः—Directions, or प्र may be combined with तिष्ठति ॥

पूर्वो जातः—Was first born as Hiraṇyagarbha (हिरण्यगर्भरूपेण सर्वस्मात्पूर्वं जातः) ॥

अनु = अनुगतो व्याप्य स्थितः—अनु governing दिशः—Having pervaded all the directions

गर्भे अन्तः—As Virâṭ in the womb of the Universe (ब्रह्मांडोदरेऽन्तर्विराड्रूपेणापि वर्तते) ॥

सर्वे जात :—Referring to innumerable जीव or individual souls that take births (अनन्तजीवात्मना जातः) ॥

जनिष्यमाण :—Future Passive Participle (whatever will be born).

प्रत्यक् = Within, as the Self, बुद्ध्यादिभ्यः प्रतिप्रातिकूल्येनाऽन्तरत्वेन गच्छतीति । अहमिति आत्मभावेन प्रतीयमानः ॥

जनान् = All human beings Another reading is जनाः—O, all human beings.

सर्वतोमुख :—(a) Present everywhere (सर्वत्र संमुखः)

(b) Whose faces are the faces of all creatures. सर्वे प्राणिगतानि मुखानि अस्य ॥

(c) Whose faces are everywhere. सर्वासु दिक्षु मुखानि यस्य ॥

MANTRA II. 17.

यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश । य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमोनमः ॥ १७ ॥

इति श्वेताश्वतरोपनिषत्सु द्वितीयोऽध्यायः ॥ २ ॥

17. Salutation, salutation to that Luminous Being who pervades fire, who pervades the waters, who pervades the whole universe, who pervades plants, and who pervades trees.

NOTES.

This verse further emphasizes the Divine Immanence. In short, it is His Power that pervades the whole creation, animate, as well as inanimate. किं बहुना सर्वत्र स्थावरजंगमेषु शक्तिरेतदीयैव इत्युपसंहरति ॥

भुवनं—Creation, universe (भवतीति भुवनं कार्यजातम्) ॥

आविवेश—Literally, entered, pervaded—Past, in the sense of all times.

ओषधीषु—Fruit-bearing plants, like rice, etc. (शाल्यादिषु) (फलपाकावसायिषु) ॥

वनस्पतिषु—Trees like the Peepul, giving fruit without flowers. (पुष्पं विना फलवत्सु) अश्वत्थादिषु ॥

Here ends the Second Chapter.

CHAPTER III.

तृतीयोऽध्यायः ॥३॥

MANTRA III. 1.

**य एको जालवानीशत ईशनीभिः सर्वांल्लोकानीशत ईशनीभिः।
य एवैक उद्भवे संभवे च य एतद्विदुरमृतास्ते भवन्ति ॥१॥**

1. Those become immortal who know Him who, the one Lord of the web of Mâyâ, governs by his (Sovereign) powers, governs all the worlds by his (Sovereign) powers, who alone remains one (without a second) and the same at the time of Creation, Destruction, and the interval between them.

NOTES

The Second Chapter dealt mainly with yoga. This third Chapter deals specially with the *knowledge* of Brahm and other technical terms used in the Vedanta This verse describes the meaning of Brahm. पूर्वं योगस्य सिद्धिरुक्ता। तत्र वाक्यार्थज्ञानं च ब्रह्माहंपदार्थयोर्ज्ञानमन्तरेण न भवतीति पदार्थज्ञानायायं अध्याय आरभ्यते। तत्र प्रथमं ब्रह्मपदार्थमाह ॥

जालवान्—The Lord of Mâyâ. The word jâla means (*a*) a web, like a spider's, showing the vast spread of the web and the skill of its master. So the web is Mâyâ, whose Lord is Brahm अविद्या महेन्द्र जालवान् लूताकीट इव लूतातंतुजालवान् प्रसार्य विद्यामहेन्द्रजालम् ॥

(*b*) Snare or net, *i e.*, Mâyâ, so called because, like a net, it is hard to get rid of and people are entangled in it. जालं माया दुर्भेद्यत्वात् जीवाख्य मत्स्यस्य बन्धकत्वात् तद्वान् अस्य स्वरूपस्फुरणप्रदत्वेन।

ईशते—Rules or governs. Second conjugation—Vedic peculiarity. The अ of the first conjugation is optionally retained even in verbs of the 2nd conjugation in the Vedas (बहुलं छन्दसीति लुगभावः)

ईशनीभिः—by the powers of a Governor (ruling or sovereign powers). ईश्यते आभिः इति ईशिन्यः "करणाधिकरणयोश्च" इति ल्युट्। ईशिन्यः ईशशक्तयः।

Although His power is only one, yet, on account of manifold effects, the power—cause is poetically described as many. यद्यपि एकैव शक्तिः, तथापि कार्यभेदात् नानात्वं द्रष्टव्यम् ॥

य ईशते—the repetition, again, is to introduce the objective case emphatically (पुनरादानं कर्मनिवेशार्थम्) ॥

उद्भवे—literally, rising up into many, manifestation, creation (उद् ऊर्ध्वमनेकधा भवनं, उत्पत्तौ) ॥

संभवे—संभव- ordinarily means birth, but here it means destruction, literally a collapse or reversion of effect to the Original Cause. The cause acquiring its real, correct, original condition. सम्यक् स्वात्मरूपेण भवनं सत्तामात्रेण वर्तमानत्वं संभवः संहार इत्यर्थः ।

विदुः—know The verb विद्, to know, optionally gets the Perfect Tense terminations in the sense of the Present Tense (जानन्ति—"विदो लटो वा") ।

MANTRA III 2.

एको हि रुद्रो न द्वितीयाय तस्थुर्य इमाँल्लोकानीशत ईशनीभिः । प्रत्यङ्जनास्तिष्ठति संचुकोपान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥ २ ॥

2. As Rudra (Destroyer of the world or of pain) is one, therefore (they) did not wait for a second (He) who governs these worlds by His ruling powers, and is present within all human beings as their self, having created all the worlds, and (remained) as their Protector (during their existence) showed his wrath (or withdrew the world), on the occasion of Universal Destruction.

NOTES.

This verse further explains the last verse, as its meaning is rather intricate (पूर्वोक्तमर्थमेव प्रपंचयति दुःखगाहत्वात्) ॥

हि—because, as (यस्मात्) ॥

रुद्रः—Destroyer (lit. one who makes men weep) of the world or of pain. सर्वं रोदयति संहरति प्रलयादौ इति रुद्रः, रुजं संसारदुःखं द्रावयति विनाशयति इति वा रुद्रः ॥

तस्थुः—waited, stood. Several subjects of this verb are said to be understood.

(a) All phenomena, the effects of the One Supreme Cause, *i.e.*, all created things, cannot stand as second or rival to Rudra. सर्वे कार्यकारणरूपाः पदार्थाः रुद्रस्य अद्वितीयत्वापादकत्वेन स्थातुं न शक्ताः ॥

(*b*) The *counter-theories* against Vedanta cannot stand, as they try to prove the existence of a Second Being. All these theories are untenable (द्वितीयाय प्रमाणानि न्यायाश्च न तस्थुः) ॥

(*c*) The gods and sages, therefore, did not believe and see in any second (इन्द्रादयः द्वितीयमुखावलोकिनो न बभूवुः) ॥

(*d*) तस्थौ or तस्थे is another *pâtha*, and then it clearly refers to Rudra. Being One, he does not require or wait for a second, or, as He does not wait for a second, therefore, He is one (यस्मान्न द्वितीयाय तस्थे तस्मादेक इत्यन्वयः) ।

संचुकोप—showed His wrath. Perfect Tense of कुप् । Another reading is संचुकोच *i.e.*, withdrew or destroyed the worlds (संकोचं कृतवान् संहृतवान्) ।

अन्तकाले = at the time of universal Destruction (प्रलयकाले) ॥

गोपाः—Protector, during the existence of the worlds गोप्ता इत्येव व्याख्येयम् । गोशब्दवाच्यं सचराचरं विश्वं पातीति वा गोपः स्थितिकाले आनन्द प्रदत्वे च गोपः भवति ॥

So, according to the above explanation, गोपाः is either the Vedic form for गोप्ता or it may be explained as one who protects (पाति) the world (गो) ॥

विश्वा = Vedic form for विश्वानि (All) Declensional terminations in Vedic Grammar are optionally dropped, and the previous vowel is lengthened. (सुपां सुलुक्) ॥

MANTRA III. 3

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति संपतत्रैर्द्यावाभूमी जनयन्देव एकः ॥३॥

3. He has eyes everywhere, He has also faces everywhere, He has also arms everywhere, and He has also feet everywhere. (He), the One Luminous Being, while creating heaven and earth, fits (human beings) with arms, (and birds) with wings.

NOTES

This verse strongly lays down that God is the only and real master of all created things, and that even the organs of sense, which man calls as his own, are God's. For, according to the Vedanta Philosophy, God pervades the whole body of creation and innumerable animate bodies in the form of the individual soul. ब्रह्मादिस्तम्बपर्यन्तानां प्राणिनां कार्यकरणानीश्वरस्यैव कार्यकरणानीति प्रतिपादयति—कार्यकरणानि सृष्ट्वा तेषु अनुप्रविश्य जीवशब्दाभिलप्यत्वेन ईश्वरस्यैव स्थितत्वात् ।

विश्वतश्चक्षुः—Having eyes everywhere, or on all sides The eyes of all creatures are His eyes, as He is the Self of all सर्वप्राणि गतानि चक्षूंषि अस्य इति सर्वात्मकत्वात् (एतदात्मकत्वात् सर्वस्य). The others are to be similarly explained (उत्तरत्र समानैव योजना) ॥

विश्वतस्पाद्—The अ of पाद is dropped at the end of a compound, except after the words हस्तिन्, etc (पादस्य लोपोऽहस्त्यादिभ्यः) ॥

उत = also (अपि) ।

सं Upasarga before जनयन् or before धमति ।

धमति = (a) fixes, applies, fits, supplies, attaches (संयोजयति) ।

(b) creates or animates.

(दीपयति प्रवर्तयति). When this is the meaning, बाहुभ्याम् = according to the actions and knowledge of living beings (विद्याकर्मभ्याम्) and पतत्रैः = desires (वासनारूपैः) (जीवनिष्ठ विद्याकर्मवासनादिभिरीश्वरो जगत् प्रवर्तयति) ॥

(c) creates noise or words in the beginning of creation सर्गादौ शब्दान् उत्पादयति ॥

(d) gives happiness or misery (सुखदुःखे प्रदाति) ॥

पतत्रैः—(a) with wings, (b) with feet पतनसाधनैः पादैः पक्षैर्वा ॥

(c) with five elements, creating sky and earth (पञ्चभूतैर्द्यावाभूमिं जनयन्) ॥

बाहुभ्याम् (a) with arms (b) according to good or bad actions (gives happiness or misery, धमति) (धर्माधर्माभ्यां सुखदुःखकारित्वम्) ॥

MANTRA III. 4.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥४॥

4. May He, who is the Cause of the birth and prosperity of Gods, who is the Protector of Creation, who is the Destroyer (of pain or of the world), Mighty, and Omniscient, (and) who created Hiranyagarbha in the beginning of creation, equip us with good wisdom.

NOTES.

This verse points out :—

Not only He is the creator of inanimate things, but also of the animate, and of the gods. न केवलमचेतनानां किंतु चेतनानां देवादीनां च उत्पत्त्यादिहेतुरित्याह ॥

प्रभवः--the cause of birth (उत्पत्तिहेतुः) ॥

उद्भवः—the cause of prosperity, stability, or ascendancy. The च after उद्भवः stands for the cause of destruction also. ऊर्ध्वं भवनम् उद्भवः । ऐश्वर्य हेतुः । द्वितीयः चकारः संहारस्यापि समुच्चयार्थः ॥

विश्वाधिपः—Protector of the whole creation (विश्वस्य अधिपः पालयिता). Another reading is विश्वाधिपः—Greater than all or the universe (विश्वस्मात् अधिकः) ॥

महर्षिः = महान् च असौ ऋषिश्च ॥ ऋषिः = All knowing or seeing, the great seer, from ऋष् to see (महाद्रष्टा) महान् च सर्वज्ञो वा ॥

पूर्वं—in the beginning of creation (सर्गादौ) ॥

संयुनक्तु—may fit, equip or fill (संयोजयतु) ॥

MANTRA III. 5

या ते रुद्र शिवा तनूरघोराऽपापकाशिनी ।
तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीहि ॥५॥

5. O Rudra, O Spreader of happiness, from Thy joy-giving nature, look at us (or shine on us) with that happiest personality of Thine,—that personality which is benevolent, righteousness-revealing, and not terrible.

NOTES.

This verse and the one following are prayers to Rudra, for the manifestation of his Being. पुनरपि तस्य स्वरूपं दर्शयन् अभिप्रेतमर्थं प्रार्थयते मंत्रद्वयेन ॥

शिवा—benevolent or pure (मंगला शुद्धा जडतद्विशेषमलरहिता) ॥

अघोरा—not terrible, cheerful (अरौद्रा, प्रसन्ना) ॥

अपापकाशिनी—अपाप = sinlessness, goodness, righteousness. काशिनी—Revealer, manifester (पुण्यप्रकाशिनी) ॥

तनुवा (Vedic form) = तन्वा ॥

शंतमया—शंतम = greatest happiness, and, as an adjective qualifying तनुवा it means "having the greatest happiness" (सुखतमया) ॥

गिरिशन्त = गिरिः in the Vedânta, stands for that being, source or abode which gives happiness to gods and living beings शंत = that which spreads happiness. शं stands for happiness, and त for तनोति (spreads) गिरौ स्थितः शं सुखं तनोति इति । गिरिः कैलासाख्यपर्वतः, गिरिशब्दो वेदान्ते ब्रह्मेन्द्रादीनां सर्वेषां सुखप्रदातृत्वेन प्रसिद्ध इति वा ॥

गिरि; also may refer to the Kailas mountain, the abode of Śiva, though this thought belongs to a later stage, and does not directly pertain to the Vedânta.

अभिचाकशीहि—look or shine strongly. It is the Intensitive Imperative form of काश् to shine (यङ् लुगन्त) ॥

This is, therefore, really a prayer for Gods' grace, that He may give us all that is good. (अभिपश्य निरीक्षस्व प्रकाशस्व वा) ॥

MANTRA III. 6.

यामिषुं गिरिशंत हस्ते बिभर्ष्यस्तवे ।
शिवां गिरित्र तां कुरु मा हिꣳसीः पुरुषं जगत् ॥६॥

6. O Spreader of happiness, from Thy joy-giving nature, O Protector, abiding in Thy joy-giving nature, make that arrow peaceful (*i.e.*, withdraw) which thou holdest in hand in order to throw it (on the world). Do not destroy the world, which is a form of the Supreme Being (or which is a combination of all the means of true knowledge.)

NOTES

This verse contains a prayer (on the part of the salvation-seeker) to the Phenomenal Brahm for the perfection of true knowledge. He prays for the non-destruction of those means and opportunities which complete a man's spiritual knowledge on this earth.

इषुम्—Although इषु in modern Sanskrit is masculine, here in the Vedic form it is feminine, as the adjective shows. The arrow of Rudra is well-known as his destructive fiat. इषुः स्त्रियाम्—शास्त्रेषु सर्वसंहारसमर्थत्वेन प्रसिद्धम् ॥

बिभर्षि—holdest (धारयसि) ॥

अस्तवे—in order to throw. The Vedic Infinitive form of अस् to throw. There are twelve such forms in the Vedas, one of which ends in the termination तवे (चेष्टुं तुमर्थे, *etc*) ॥

शिवां कुरु—make it benevolent or peaceful, pacify or withdraw it.

गिरित्र—(*a*) गिरि as explained above, means joy-giving source, त्र stands for त्रायते (protects) (गिरौ स्थितः त्रायते) ॥

(*b*) गिरिः also may mean the body of a living being (a combination of bones). (अस्थिपुंजान् त्रायते). A protector of the bodies of living beings,

पुरुषं=(*a*) The form of the Supreme Being (पुरुषरूपम्) ॥

(*b*) The place where we can get knowledge, the place which combines in itself all the means of completing true knowledge, including good teachers, &c सम्यग्ज्ञानसाधनभूतकार्यकारण आचार्यादिक संघातं । यावत् सम्यग्ज्ञानं न भवति तावत् मा हिंसीः ॥

MANTRA III. 7.

ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वामृता भवान्ति ॥७॥

7. (Men) become immortal, having known that God, who is beyond this world, (nay), who is beyond Hiraṇyagarbha, who is Mighty, hidden in all created things, according to their form, and who is one pervading the universe.

NOTES

ततः परं (*a*) beyond or above this world (जगतः) mentioned in the 6th verse (पुरुषयुक्तात् जगतः परं) ॥

(*b*) beyond Virâṭ or Hiraṇyagarbha जगदात्मनो विराजः हिरण्यगर्भात् वा परं ॥

(*c*) After having pleased the Lord (and won His grace, then he gets knowledge, and then immortality) देवं प्रसाद्यानन्तरं ततो देवप्रसादादेव यथावत् ज्ञात्वाऽमृता भवन्ति ॥

ब्रह्मपरं (*a*) beyond Hiraṇyagarbha (ब्रह्मणो हिरण्यगर्भात् परं) ॥

(*b*) Supreme Brahm (परं ब्रह्म) ॥

यथानिकायं (*a*) according to their forms Just as fire or sunlight, when placed in different receptacles of various forms and colours, assumes those various forms and colours, in the same way, the Soul of all, appears to be different according as it occupies bodies of various forms. यथा—according as, like, निकायः form or body. यथा यादृशो निकायो यथानिकायं यथाशरीरम् । ऋजुवक्रादिकाष्ठेषु यथाऽग्निर्गूढ ऋजुवक्रादिभावेन तथाऽयमात्मा हस्तिपुत्तिकादिशरीरेषु इत्यर्थः ॥

(*b*) यथा = true (यथार्थभूतम् निकायं) (Supreme Self) परमात्मनम् ॥

परिवेष्टितारं—One who enters or pervades (अन्तः व्याप्य अवस्थितम्) ॥

MANTRA III. 8.

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥८॥

8. I know that perfectly pervading Being, Mighty, Luminous, and beyond darkness. Having known Him alone, (a man) can conquer death; there exists no other path leading to salvation.

In this verse, the sage gives expression to his own experience, and emphatically declares that nothing but the knowledge of Brahm leads to salvation.

इदानीमुक्तमर्थं द्रढयितुं मंत्रदृगनुभवं दर्शयित्वा ब्रह्मज्ञानादेव परमपुरुषार्थप्राप्तिर्नाऽन्येन इति दर्शयति ॥

वेद—I know (जाने) ॥

पुरुषं—Perfect, Pervading everywhere. पुर्=universe or body शेते pervades. (पूर्णं, पुरि शेते इति) ॥

आदित्यवर्णं—whose colour is like that of the sun, Luminous (आदित्यस्य वर्ण इव वर्णो यस्य स्वयंप्रकाशम्) ॥

तमसः—Darkness, Avidyâ (अविद्यायाः) ॥

परस्तात्—beyond (परतः) ॥

मृत्युम् अत्येति=crosses or conquers death Death here stands for Avidyâ, which is the germ of all miseries (दुःखवृक्षबीजभूतां अविद्याम् अतीत्य गच्छति) ॥

अयनाय—literally, for going (to salvation). (अपवर्गगमनाय, संसाराब्धेः पारगमनाय वा) ॥

MANTRA III 9.

यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥९॥

9. This whole (universe) is pervaded by that Perfect Being than whom there is nothing higher or lower, than whom there is nothing smaller or greater; who stands alone in His glory, immovable like a tree.

NOTES.

This verse strongly declares the Unity of God. There is nothing real but the Supreme Self, and the knowledge of the Self means the knowledge of the Unity of the Self (the Real Existence). ईश्वरव्यतिरिक्तं किंचिदपि नास्ति । अत ईश्वरैकत्वज्ञानमेव मोक्षसाधनमित्याह ॥

परं—higher (उत्कृष्टम्) ॥

अपरं—(*a*) lower (अपकृष्टम्) ॥

(*b*) another, other. "Than whom there is no other being higher" (अन्यत्) ॥

अणीयः—Smaller, minuter. Comparative degree of अणु (सूक्ष्मतरः)

ज्यायस्—greater, comparative of प्रशस्य or वृद्ध (महत्तरः) ॥

वृक्ष इव—Like a tree (in a windless place) (निवात देशस्थो वृक्ष इव) ॥

स्तब्धः—fixed, immovable (निश्चलः) ॥

दिवि—(a) in his glory or greatness स्वे प्रकाशरूपे महिम्नि) ॥

(b) in his luminous nature or being (स्वयंप्रकाशे स्वरूपे) ॥

पूर्णं—filled, pervaded (पूरितम्)॥

MANTRA III. 10.

ततो यदुत्तरतरं तदरूपमनामयम् ।
य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥१०॥

10. Those become immortal who know that which is beyond the Cause of the world, which is without form and without pain ; but others undergo only misery.

NOTES.

ततो यदुत्तरतरम् (a) ततः, from this universe (mentioned in the last verse by the expression इदं सर्वं ॥ उत्तरं—beyond, i e., the cause of the world (i.e. mâyâ). उत्तरतर = beyond even what is beyond the world ततः इदं शब्दवाच्यात् जगत उत्तरं कारणं ततोऽपि उत्तरं कार्यकारणविनिर्मुक्तं ब्रह्म ॥

(b) beyond or much before हिरण्यगर्भ । (ततः हिरण्यगर्भात् अतिशयेन उत्तरं पूर्वम्) ॥

(c) above or Higher than matter and material things (प्रकृतिप्राकृतानां उत्कृष्टतरं) ॥

अनामयम्—आमयः disease, pain (दुःखरहितम्) ॥

अथ—but, on the other hand (अथ इति पक्षान्तरे)॥

अपियन्ति = अपिगच्छन्ति undergo greater and greater misery Approach misery अपि as an Upasarga before a verb implies nearness, proximity. (उपर्युपरि दुःखमेव प्राप्नुवन्ति) ॥

MANTRA III 11.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी सभगवान् तस्मात्सर्वगतः शिवः ॥ ११ ॥

11. (As He is the possessor) of all the faces, heads, and necks, (as he is) present in the hearts of all creatures, All-pervading, and Lord of all powers, therefore, that Siva—the benevolent Being, is omnipresent.

NOTES.

This verse strongly declares the omnipresence of God (इदानीं तस्यैव सर्वात्मत्वं दर्शयति) ॥

सर्वाननशिरोग्रीवः—(*a*) All the faces, all the heads, and all the necks are his सर्वाणि आननानि सर्वाणि शिरांसि सर्वा ग्रीवाश्च अस्य ॥

(*b*) the faces, heads and necks of all are his ब्रह्मादिसर्वेषां आननादिरस्य वा ॥

सर्वभूतगुहाशयः—गुहा=(1) (The cave of the) Heart, (2) mind or Reason यशः=present, lying. सर्वेषां भूतानां गुहायां हृदयकुहरे बुद्धौ वा शेते स्थितः ॥

भगवान्—The Lord of Powers. भग stands for six kinds of Powers (1) Influence, (2) Righteousness, (3) Fame, (4) Prosperity, (5) Knowledge, (6) Renunciation. ऐश्वर्यस्य समग्रस्य धर्मस्य (वीर्य्यस्य यशसः श्रियः ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा ॥

MANTRA III 12.

महान्प्रभुर्वै पुरुषः सत्वस्यैष प्रवर्तकः।
सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥१२॥

12. Verily, the Perfect Being is the mighty Lord, Controller of the heart, the Lord of this very holy attainment of (peace or salvation), the Light, and Imperishable.

NOTES.

This verse indicates that God is the giver of purity, of true knowledge resulting from that purity, and of salvation resulting from that true knowledge अन्तःकरणशुद्धिपूर्वक ज्ञानस्य तत्फलमोक्षस्य वेश्वर एव प्रदाता इत्याह ॥

सत्त्वस्य—of the heart or mind (अन्तः करणस्य) ॥

प्रवर्तकः—prompter, stimulator, controller, giver of purity, by withdrawing the heart from external things and bending it to inner Realities.

प्रेरयिता, नियन्ता, (उत्पादकः another commentator translates प्रवर्तक as creator (of the heart). वैमल्यापादनद्वारेण प्रत्यक् प्रावण्यमापाद्य स्वैक्यज्ञानं प्रति प्रवर्तकः ।

सुनिर्मलां प्राप्तिं—very holy (सुनिर्मलां) attainment; (*a*) (प्राप्तिं), *i.e.*, peace or salvation (शान्तिं अपवर्गाख्यां वा). This accusative case प्राप्तिं is governed by प्रति ईशानः (the Lord of attainment), or, (*b*) after प्राप्तिं, उद्दिश्य (प्रवर्तकः) is understood. He controls for the sake of (our) salvation (प्रवर्तकः, कमर्थमुद्दिश्य ? प्राप्तिं) ॥

ईशानः—Lord (ईशिता) ॥

अव्ययः— Imperishable, Eternal (अविनाशी, नित्यः) ॥

ज्योतिः—Light, Luminous Being (स्वयंप्रकाशः) ॥

MANTRA III. 13

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः।
हृदामनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥१३॥

13. The All-pervading Being (situated in the hole), about the size of the thumb, the inner Soul (of all), has thoroughly entered the heart of all human beings, He is known (through reason), the ruler of the mind and situated in the heart, and through meditation. Those who know him become immortal.

NOTES.

This verse explains the thought, given in the 11th verse, of God's presence in the cave of the human heart (सर्वभूतगुहाशयत्वमुपपादयति) ॥

अंगुष्ठमात्रः—It is believed that God is revealed to man in the cavity (about the size of a thumb) of his heart. So अंगुष्ठमात्रः may be translated in two ways : (*a*) situated in the cavity (about the size of a thumb) of a man's heart, (*b*) metaphorically, God himself may be called as being about the size of a thumb, as He is revealed in such a small place अभिव्यक्तिस्थानहृदयछिद्रवर्ती, अभिव्यक्तिस्थानहृदयछिद्रपरिमाणापेक्षया वा ॥

संनिविष्टः—thoroughly entered (सम्यक् नितरां प्रविष्टः) ॥

हृदा—(*a*) by Reason (situated in the heart).

(*b*) by negative arguments For, according to the Vedânta Philosophy, God can be known only negatively. We can not positively affirm what His attributes are (From हृ to take away or prohibit) हृदा हृदयस्थया बुद्ध्या, अथवा हृञ् हरणेनेति नेतीत्यादिसर्वप्रतिषेधोपदेशेन ॥

मनीषा—ruler or controller of the mind—an attribute of reason (मनः मनसः (वा) ईष्टे) ; or another reading —मन्वीशः—the Lord of knowledge (ज्ञानेशः)।

मनसा—mind or meditation. According to Vijñânabhagvat, मनस् is the Lower Reason by which the Supreme Being can be only reflected on, (संकल्पित) बुद्धि is the Higher Reason by which it is realized. मनसा मननरूपेण। मनसा संकल्पितो बुद्ध्या निश्चितः ॥

अभिक्लृप्तः—known or revealed (ज्ञातः, अभिप्रकाशितः) ॥

MANTRA III. 14.

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥१४॥

14. That Perfect Being is one having thousands of heads, thousands of eyes and thousands of feet. Having encompassed the earth on all sides, He rises above it by the measure of a span.

NOTES.

This verse is a complement to the last verse. The 13th verse describes the minute size (about a thumb) of God; this, the 14th verse, describes His Greatness and immanence everywhere. अंगुष्ठमात्रत्वाभिधानेनाल्पत्वं प्राप्तं तत्सर्वात्मकत्वकथनेन वारयति ।

सहस्रशीर्षः—सहस्र stands for innumerable or endless (सहस्राणि अनन्तानि शीर्षाणि अस्य) इति ।

विश्वतः—On all sides, within and without (अन्तर्बहिश्च सर्वतः) ।

वृत्वा—Having surrounded, encompassed, pervaded (व्याप्य) ।

अत्यतिष्ठत्—rises above (the earth) (अतीत्य भुवनं समधितिष्ठति) ।

दशाङ्गुलम्—(a) The measure of ten fingers or a span. This only, symbolically, expresses the thought that God transcends immeasurably this universe and *its limits.* दशाङ्गुलम् अनन्तमपारमित्यर्थः । अवधिम् अतिक्रम्य अत्यतिष्ठत् । व्याप्तिपरमेतत् । व्याप्याद् भूम्यादेरधिकोऽयमित्यर्थः ।

(b) Hiranyagarbha (made of five objects of sense) and Virât (made of five elements) God transcends both of these

तन्मात्रपंचकसमष्टिरूपं हिरण्यगर्भम्, पञ्चीकृतमहाभूतसमष्टिरूपं विराड्रूपम् ॥

(c) (transcending) mâyâ, the five elements, mind, reason, consciousness and self-consciousness (मायां भूतपंचकम् अहकारचतुष्टयम्).

(d) ten organs of sense or the ten directions (दशेन्द्रियाणि दश दिशो वा)

MANTRA III. 15

पुरुष एवेदꣳसर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥१५॥

15. All that is past, present or future is only the Perfect Being. He is also the Lord of Salvation, and transcends whatever world of phenomena (there is).

NOTES.

This verse strongly lays down the Unity of God and the identity of the Phenomenal world with God. The 14th verse declares God as transcending the Universe. This transcendental view may suggest that there are

two entities, God and the Universe. This suggestion is removed by the 15th verse, which lays down that the world of phenomena is false, that it has no existence of its own, and that whatever exsitence, or reality there is in the world, is the basic Reality of God. ननु यद्वयमिदमतीत्य स्थितो नदीमिव कूलं तथा च अयमस्मात्तद्वदेव भिन्नः स्यादित्यत आह । यतो सर्वं भूतभावि वर्तमानात्मकत्वात् स्वप्नप्रपंचवत् अविद्यात्मकमेव इत्युक्तम्, ततोऽविद्यात्मकप्रपंचे निरूप्यमाणे सर्वकल्पनाधिष्ठानपुरुषमात्रमेव इत्याह ॥

इदं—Present, "This" visible world (यदिदं दृश्यते—वर्तमानम्) ।

भव्यम्—Future (भविष्यत्) ।

अमृतत्वस्य—salvation, immortality (मोक्षस्य) ।

यद् अन्नेन—अन्नेन = (a) whatever is eaten up, swallowed up, or destroyed by true knowledge, *i e*, the world of phenomena or mâyâ; (b) whatever exists (the Lord of that); (c) whatever is fixed or regulated, (d). Nârâyana reads अन्येन = other kinds of enjoyment, referring to salvation, which transcends all other pleasures.

(a) यद्दृश्यजातमन्नमद्यते बाध्यते सम्यग्ज्ञानेन इत्यन्नं माया । (b) यदन्नेनातिरोहति यद्वर्तते तस्येशानः । (c) अन्नेन अदनीयेन—न वाङ्मात्रेणेश्वरः किन्तु अनेन एतद् इत्थमेव इत्यादिनियमकारित्वात् । (d) यदमृतत्वमन्येन इतरेण स्वर्गाद्यमृतत्वेनातिरोहति ॥

अतिरोहति = transcends, excels, increases (अतिशयेन ऊर्ध्वं भवति, अधिकां वृद्धिं गच्छति)

MANTRA III. 16.

सर्वतःपाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१६॥

16. He whose hands and feet are everywhere, whose eyes, heads and faces are everywhere, whose ears are everywhere, exists, having pervaded all.

NOTES.

This verse vividly describes the Supreme Being as the Self of all. ईश्वरस्य सर्वकार्यकरणेषु प्रत्यग्रूपेणाऽवस्थानं सर्वात्मकतां चाह ॥

सर्वतः पाणिपादं—whose hands and feet are everywhere. (सर्वतः पाणयः पादाश्च यस्य) ॥

सर्वतोऽक्षिशिरोमुखं—whose eyes, heads, and faces are everywhere (सर्वतोऽक्षीणि शिरांसि मुखानि च यस्य) ॥

सर्वतःश्रुतिमत्—श्रुतिः = ear; whose ears are everywhere. (सर्वतः श्रुतयो यस्य सन्ति) ॥

आवृत्य—Having encompassed or pervaded (संव्याप्य). ॥

MANTRA III. 17.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत् ॥१७॥

17. He is the Light of all the organs of sense, their faculties and their objects; He is free from all the organs of sense; He is the Lord and Governor of all, the Great Refuge of all.

NOTES

This verse removes a suggestion which the 16th verse may hint,—that God has really hands and feet, &c He himself is not bound to the organs of sense; on the other hand, He is their Life-giver and their sole master He it is through whose power they can do their work. He only seems to have the organs of sense.

उपाधिभूतपाणिपादादीन्द्रियाध्यारोपणात् ज्ञेयस्य तद्वत्ताशङ्का मा भूदित्येवमर्थं मंत्रः ॥

सर्वेन्द्रियगुणाभासम् (a) गुणः = the faculties, as hearing, sight, &c , and the objects of sense. आभासः—means Light (*i e.*, the giver of light प्रकाशक) or experience (भानं).
Or knowledge (*i. e*, the Giver of the experience or knowledge attributed to the organs of sense and their faculties).

(b) गुणाभासम्—who only appears to have the organs of sense, &c., as He is the master of all.

(a) सर्वाणि इन्द्रियाणि तद्गुणाः श्रवणादिवचनादितद्वृत्तयः तद्विषयाश्च तेषां भानत्वेनाऽवस्थितं प्रकाशकं वा ॥ (b) करणोपाधिभूतः सर्वेन्द्रियगुणैर्गुणवदाभासते इति ॥

सर्वेन्द्रियविवर्जितम्—free from all the organs of sense and faculties, &c.—इन्द्रिय here stands for the faculties and objects (गुण) also

(इन्द्रियमिति पूर्वोक्तानां इन्द्रियवृत्तिविषयाणां उपलक्षणम्) ।

प्रभुं ईशानं—Lord and Governor. (स्वामित्व नियन्तृत्वे अन्योन्येन विनाऽपि भवत इत्युभयोरुपादानम्) A Lord may not be a Governor and *vice versa*, therefore, both the attributes have been put The neuter attributes have been put in the nominative case. प्रभुं ईशानं mean the nominative, though the form is accusative—a Vedic peculiarity.

(सर्वाणि पदानि प्रथमान्तानि नपुंसकानि प्रभुमित्यत्र लिंगव्यत्ययो द्रष्टव्यः) ।

शरणं—Refuge, Protector (रक्षितृ) ।

बृहत्—Great. Another reading is सुहृत्—friend...

MANTRA III. 18.

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥१८॥

18. In the body having nine openings, or in the (city having nine gates) the soul, connected with the body, wanders out (in the world). He is the Controller of the whole world, animate as well as inanimate.

NOTES

This verse describes the individual soul, and its identity with the Supreme Being.

तत्पदार्थमुक्त्वा त्वं पदार्थमाह, जीवेश्वरयोरेकत्वं च उपदिशति ॥

नवद्वारे—Having nine gates or openings. These openings are 2 eyes, 2 ears, 2 nostrils, 1 mouth, and two openings of the private parts.

नवसंख्याकानि द्वाराणि निर्गमनकारणानि द्वौ कर्णौ द्वे चक्षुषी द्वे नासिके आस्यमुपस्थः पायुश्च इति नव छिद्राणि यस्य तस्मिन् ॥

पुरे = the city, the body, metaphorically, spoken of as a city of nine gates. Or पुरे may mean (in the body), literally, that which is filled with the eight ingredients (धातुभिः पूर्यते इति पुरं) ॥

देही—connected with or master of the body (देहसम्बन्धवान्)

हंसो—(*a*) That which goes out with Buddhi, Prâna, &c., *i. e.*, the individual soul. From √हन् to go. (बुद्ध्युपाधिः सन् हन्ति गच्छतीति हंसः)

(*b*) That which destroys Avidyâ, and its effects, *i. e.*, the Supreme Soul. This is an important expression, establishing the identity of the individual soul with the Supreme Soul. It is the latter, which, connected with the body, becomes Jîva.

अविद्यात्मकं कार्यं हन्तीति हंसः परमात्मा । जीवभावमुपगतो यः परमेश्वरः स एव जगतो नियन्ता ॥

लेलायते = wanders or sports in the world. It is the nominal verb, from लीला sport. This Supreme Being Himself, having created the world, wanders there in different births.

लेलायते लीलां करोति, चलति, संसरति, परमात्मा स्वमाययैव शरीरं सृष्ट्वा लोकेषु योनिभेदेषु च संसरति ॥

बहिः—(*a*) out in the external world, in order to receive the objects of sense; (*b*) beyond or above the world in which he seems to wander.

(*a*) रूपादौ बहिर्मुखत्वेन विषयग्रहणाय । (*b*) बहिरसंगत्वात् तेभ्यः सदा बहिरेव ॥

वशी—Controller. स्थावर—inanimate, or stationary चर—animate or moving.

MANTRA III 19.

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥१९॥

19. Having no hands and feet, He can reach fast and can grasp; without eyes, He can see; without ears, He can hear, (without a mind) He knows what is to be known; there is no knower of His; (they) speak of Him as the First, Perfect and Mighty Being

NOTES.

Several of the above verses (as सर्वतः पाणिपाद) have described the Phenomenal Brahm as connected with and related to the world. This verse describes the true reality of Brahm, absolute, and disconnected with the world.

एवं सर्वात्मकं ब्रह्म प्रतिपादितम् । इदानीं निर्विकारानन्दस्वरूपेणावस्थितं परमात्मानं दर्शयितुमाह,

अपाणिपादः—who has no hands and feet (न अस्य पाणिपादौ इति) ।

जवनः—literally, quick, reaching far, owing to omnipresence, quickly (सर्वव्यापित्वात् दूरगामी) ॥

ग्रहीता—grasper, though having no hands (आदाता, अपाणिरपि) ।

स वेत्ति—He knows (without having an organ like the mind) अमनस्कोऽपि ।

न तस्य वेत्ता—(*a*) No one can thoroughly understand him, (*b*) there being no other existence, except Him, there can be no one else to know Him. (ईश्वरस्य सर्वसाक्षित्वान्न तस्य ग्राहकान्तरापेक्षा) ।

आहुः—say the knowers of Brahm (ब्रह्मविदः) ।

अग्र्यं—(*a*) First, as He is the First Cause of all, (b) The Chief of all, everything being subject to Him.

(*a*) (सर्वकारणत्वेनाऽधिष्ठानत्वेन जगत्पूर्वं, (*b*) सर्वेषां प्रधानत्वात् वा अग्र्यम्) ॥

MANTRA III. 20.

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः । तमक्रतुं पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥२०॥

20. Minuter than the minute, and greater than the great, the Soul is situated in the heart of this creature. By the grace of the Creator one can see that Mighty Controller who is free from appetites, and is redeemed from sorrow.

NOTES.

This verse lays down that spiritual vision depends upon the grace of God (आत्मसाक्षात्कारे ईश्वरकटाक्षः कारणमित्याह)।

अणोः—than the minute (अल्पात्, सूक्ष्मात्)।

अणीयान्—minuter, subtler (अल्पतरः, सूक्ष्मतरः)।

महीयान्—greater (महत्तरः)।

जन्तोः—group of all creatures (प्राणिजातस्य)।

निहितः—placed, present, situated (निक्षिप्तः, स्थितः)।

गुहायाम्—in the heart or mind (हृदये, बुद्धौ वा)।

अक्रतुम्—free from sensual passions or appetites (विषयभोगसङ्कल्परहितम्)। क्रतु = passion. Another *pâtha* is अक्रतुः which means the same for the seer

धातुः प्रसादात्=(*a*) By the grace (प्रसाद) of the Creator (धातृ) or (*b*) by the purification (प्रसाद) of the organs of sense or the heart (धातु in compound, meaning इन्द्रियs which support the body).

जगतो विधातुरीश्वरस्य प्रसादात् करुणाकटाक्षात्, अथवा धातवः इन्द्रियाणि शरीरस्य धारणात् तेषां नैर्मल्यात् ॥

महिमानम्—great and not greatness, as usual (महान्तम्—अत्र भावार्थो न विपश्चितः) ॥

MANTRA III 21.

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥२१॥

इति श्वेताश्वतरोपनिषत्सु तृतीयोऽध्यायः ॥३॥

21. I know that Being, unchangeable, ever-fresh though old, the Self of all, Omnipresent owing to his immanence, whose absence of birth the expounders of Brahm (as is well-known) always declare.

NOTES.

This verse points out the experience of the sage who has realized God. धातुः प्रसादे सति आत्मा ज्ञायते इति मंत्रद्रष्टा स्वानुभवं दर्शयन्नाह ॥

अजर—unchangeable, free from waste (विपरिणामधर्मवर्जितम्, अपक्षयरहितम्) ॥

पुराणं—(a) New though old पुरापि नवम्, (b) existing from eternity कूटस्थनित्यम्) ॥

सर्वात्मानम्—the Self of all (सर्वेषां अस्मत् प्रत्यय साक्षिणम्) ॥

विभुत्वात्—विभु means Pervading, immanent. So विभुत्व = immanence.

(विविधकार्यरूपेण भवतीति विभुः) "appearing in different forms of effects" is the literal meaning of विभुः ॥

जन्मनिरोध (a) निरोध means absence (अभाव) so the whole means, absence of birth.

(b) निरोध also means death—Birth and death is whose (God's) work, i. e, He is the Creator and the Destroyer; or,

(c) with the 1st प्रवदन्ति, fools (मूढाः) is the subject understood; "the fools declare whose birth and death; but the expounders of Brahm declare Him to be Eternal."

(a) जन्मनिरोध जन्माभावं (b) जन्म च निरोध संहृतिं च परमेश्वरस्य कर्म इति प्रवदन्ति (c) उत्पत्तिविनाशौ यस्य प्रकर्षेण कथयन्ति मूढाः इति शेषः ब्रह्मवादिनस्तु "नित्यम्" कथयन्ति ॥

हि—as is well known or the (well-known Brahm, eternal) (हि प्रसिद्धौ) ॥

Here ends the Third Chapter.

CHAPTER IV.

चतुर्थोऽध्यायः ॥ ४ ॥

MANTRA IV. 1.

य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति । विचैति चान्ते विश्वमादौ स देवः स नो बुद्ध्या शुभया संयुनक्तु ॥१॥

1. He is the Luminous Being, who, being One and without form and name, creates, by connection with Mâyâ, and keeping the words and forms (in His thought), numerous forms and names of many kinds, in the beginning (of creation), and at the end destroys the Universe. May He fit us with good wisdom.

NOTES.

This Chapter mainly repeats the thought of the previous Chapters, in order to emphasize it This verse contains a prayer to God for true knowledge

गहनत्वादस्यार्थस्य भूयो भूयो वक्तव्य इति चतुर्थोऽध्यायः आरभ्यते । ईश्वरस्वरूपप्रतिपादनेन मुमुक्षोः परमेश्वरात् सम्यग्ज्ञानप्रार्थनमाह ।

अवर्णः—(*a*) वर्णः means name (literally, that by which anything is described) or form (*lit.*, that which is described). So the whole means, 'without form or name.'

(*b*) वर्ण also means caste and अवर्ण will, therefore, mean, without (*i.e.*, having no) any caste or attribute (unqualified)

(c) Another reading is वर्ण instead of अवर्ण. In this case, वर्ण means Om, which is described as being the cause or germ of the whole of Vedic and Sanskrit Literature (or holding several letters, as, अ, उ and म)

(*d*) अवर्ण also means the letter अ, which being the first letter of the Sanskrit Alphabet, is further changed into many forms, (short, long, etc.)

(*a*) वर्ण्यतेऽनेन इति वर्णो नाम तेन शून्यः । वर्ण्यते इति वर्णं रूपं तेन शून्यः । नामरूपशून्य इत्यर्थः । (*b*) अवर्णो जात्यादिरहितो निर्विशेष इत्यर्थः (*c*) वर्णयति आत्मस्वरूपं वर्णो ओंकारः । अनेकान् वर्णान् अकारादीन् दधाति धारयति (*d*) अथवा य एको वर्णो अकारो बहुप्रकारान् ह्रस्वादिभेदेन वर्णान् दधाति प्राप्नोति ।

बहुधा—Of many kinds, referring either to वर्णान् or to शक्ति (बहुप्रकारान् वर्णान् बहुप्रकारशक्तियोगात् वा)

शक्तियोगात्—On account of connection with (or meaning) माया (सामर्थ्य योगात् शब्दस्य) वा मायासंबन्धात्।

वर्णान्—(*a*) (as explained above) forms or names (*b*) qualities (*c*) letters

निहितार्थः—(*a*) Having kept the Word or Design (and forms) This expression embodies an important Theory of the *Vedânta*, according to which the "Word" has created the world. This belief is held by other religions also. (Compare the Bible—"In the beginning was the word, etc."). Now this Word really means the design of God which He keeps in mind before creating the world. अर्थ stands both for forms (literally, that which is used) and names or the word (that by which is meant). निहित means kept (in thought).

निहितार्थो यस्य स्रष्टव्य विषयेक्षणे निहितो निक्षिप्तोऽर्थः। अर्थ्यते इति अर्थो अभिधेयं रूपम्। अर्थ्यतेऽनेन इति अर्थोऽभिधानं। पूर्वं स्वेक्षणेन नामरूपं व्याकृत्वा।

(*b*) निहित—Not accepted or cared for. अर्थः = selfish motive (*i.e.*, creating the world without any selfish motive) (निहितार्थो अगृहीतप्रयोजनः स्वार्थनिरपेक्षः इत्यर्थः)

(*c*) Having kept the meaning in itself, referring to ओंकार or वर्ण—*i.e.*, full of meaning. (निहिताभिधेयप्रयोजनः)

आदौ दधाति—Creates in the beginning विदधाति आदौ

व्येति च— and destroys—non-causal for causal (अन्तर्भावितण्यर्थः। विगमयति विश्लेषयति-उपसंहरति)

MANTRA IV. 2.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः। तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥ २ ॥

2. He alone is fire, He is the sun, He is air, He is also the moon, He alone is the bright group of planets, He is Hiranyagarbha, He is the waters, He is *virât*.

NOTES.

This verse and the two following strongly declare the Pantheistic Doctrine of the *Vedanta* philosophy—that all is God. (स एव सर्वं न ततो विभक्त-मस्तीत्याह मंत्रत्रयेण)

एव—alone, is connected with every word in the verse (एव शब्दः सर्वत्र संबध्यते, तदेव शुक्रमिति दर्शनात्). उ also (उ अपि)

शुक्रं—(*a*) the bright group of planets दीप्तिमत् नक्षत्रमण्डल
(*b*) the bright Brahmâ (दीप्तिमत् ब्रह्म)
(*c*) semen (वीर्यम्)
ब्रह्म—(*a*) Brahmâ or Hirannyagarbha (हिरण्यगर्भात्मा)
(*b*) Brahm (ब्रह्म जगत्कारणं)
प्रजापतिः—Virat (विराडात्मा)

MANTRA IV. 3.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी । त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि विश्वतोमुखः ॥ ३ ॥

3. Thou art woman, thou art man, thou art the young man, thou art even the young woman, thou art the old man who goest with a staff, (in short) thou art born in all forms.

NOTES.

This verse further strengthens the Pantheistic view, and lays down that the Supreme Soul is the only reality, while the division of Age and Sex is only imaginary. (स्त्रीपुरुषादिभेदोऽपि आत्मनि कल्पित इत्याह)

त्वम्—Thou, the Supreme Soul itself or God (स्वयमानन्दात्मा, परमेश्वरो वा).

वंचसि = अंचसि goest or wanderest (one Commentator also says, deceivest) गच्छसि, परिभ्रमसि, दंडेन दमेन [self-control] (दुष्टान् छलयसि)

विश्वतोमुखः—in all forms or in all conditions (नानाकारेण, नानाऽवस्थासु वा) God appears to be born, *as it were*, in different forms by the Power of his *Mâyâ*, just as the reflection of the moon makes the moon appear to have many forms, while the moon itself is unchanged घटे आकाशवत् जले चन्द्रवत् कार्यकरणउपाधिषु प्रविश्य हे परमेश्वर त्वमेव नानाविधाकारेण मायया जात इव लक्ष्यसे इत्यर्थः.

MANTRA IV. 4.

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः । अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥४॥

4. Thou art the black bird (or bee); (Thou art) the green (bird), the red-eyed (bird), the cloud, the seasons, and the oceans. On account of Thy transcending all Time and Space, Thou art without beginning, from whom all the worlds are born,

NOTES.

This verse, while further strengthening the Pantheistic view, declares that God also appears in the Lower Animal forms (तिर्यंगादि रूपेणापि ईश्वरस्यैवऽवस्थानमाह).

नीलः पतङ्गः—black bird or bee (कृष्णः पक्षी भ्रमरादिः).

हरितः—green bird, like parrot (शुकादि).

लोहिताक्षः—red-eyed bird (रक्ताक्षः पक्षी).

तडिद्गर्भः—तडित् गर्भे यस्य in which there is lightning, i e., cloud (मेघः).

विभुत्वेन—on account of Thy transcending all Time and Space (देशकालतोऽनवच्छिन्नत्वेन).

MANTRA IV. 5.

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥५॥

5. One male goat (or uncreated being) follows, while serving, one female goat (or unborn entity) which has red, white and black colours, which produces many various creatures of similar forms. Another he goat (or uncreated Being) abandons her by whom pleasure has been enjoyed.

NOTES

This verse metaphorically describes the causes of bondage and salvation, and the difference between an unwise and a wise man. It is the unwise man, who, being a slave of Prakriti (like a he-goat slavishly following a female goat) suffers bondage, while the wise man, keeping himself aloof from *mâyâ*, and abandoning all attachment to material things, remains free. In this verse there is also a reference to the (individual soul) or जीव, which only becomes as such by being mastered by *mâyâ*, while the Supreme Soul is never affected by Prakriti.

इदानीं बन्धमोक्षव्यवस्थामाह । छागरूपो जीवः छागरूपां मूलप्रकृतिं सेवां कुर्वाणः तामात्मीयत्वेन मन्यमानः आनन्दात्मानं नप्रत्येति इति अयं बन्धः । अन्यः छागः ईश्वरः तां परित्यजति । असंगे आत्मनि अध्यस्ता सती सर्वसंसार-आरोपणनिमित्ता तां सम्यग्ज्ञानेन नाशयत्यजः परमात्मरूपत्वात् स च प्रकृतिविकाराभेदाभिमानिनः अज्ञानिनोऽन्यः । अहं ब्रह्मास्मीति एकत्वापरोक्षेण विद्वान् मूलप्रकृतिं स्वतावन्मात्रतया दहतीत्यर्थः ।

अजाम्—A she-goat or an Uncreated Being; *Mâyâ*, being also held unborn in the Vedanta Philosophy (छागरूपां मूलप्रकृतिम्)

लोहितशुक्लकृष्णां—Having the attributes red, white and black —

(*a*) The red stands for fire, the white for water, and the black for the Earth The attributes of fire, water and earth must lie hidden in their Prime Cause, *Mâyâ*, because the attributes of an effect must be present in its cause

(*b*) The red, white, and black stand also for the three Gunas, Rajas, Sattva, and Tamas respectively

(*a*) लोहितशुक्लकृष्णां तेजोऽबलक्षणाम्, कार्याणां तेजोबलानां यानि रूपाणि तानि मायायामपि सन्त्येव । (*b*) लोहितां रज आत्मिकां, शुक्लां सत्त्वात्मिकां कृष्णां तम आत्मिकाम् ।

बह्वीः many (अनेकाः).

प्रजाः—creatures or offsprings (born in many divisions) (प्रविभक्तरूपेण जायन्ते इति प्रजाः)

सरूपाः—having forms similar to the forms or attributes (of fire, water or earth) possessed by her

सरूपाः समानरूपाः स्वेन लोहितशुक्लकृष्णात्मकत्वेन समानरूपाः सत्त्वरजस्तम आत्मकत्वेन वा समानरूपाः ।

अजः—He-goat, the individual soul or the unwise man (क्षेत्रज्ञः—अज्ञानी वा).

जुषमाणः—serving or enjoying (सेवमानः, तन्निमित्तभोगेषु प्रीयमाणश्च).

अनुशेते—(*a*) resorts to or follows (भजति).

(*b*) sleeps in ignorance (निद्रायामनुनिद्रां करोति).

(*c*) exists while following (material things) (प्रकृतिप्राकृतांश्च अनुसृत्य शेते वर्तते).

जहाति—abandons or destroys (परित्यजति नाशयतिवा).

भुक्तभोगाम्—She who has enjoyed the pleasure. This expression embodies the Vedantic theory that the Soul does not really enjoy the pleasures of the world It is mâyâ and her creations that enjoy. The Supreme Soul (which is the only *real* Soul) is unaffected by Mâyâ, and therefore does not enjoy the pleasures of the world—the creation of Mâyâ.

भुक्तः संसारभोगो यया, विकारित्वात् इयमेव संसारभोगकर्त्री । आत्मा निःसंगसुखमात्रैकरसत्वात् न भोगकर्ता ॥

अजोऽन्यः—Another he-goat, different from the false individual soul, *i e*, the Supreme Soul or God (अन्यः छागः ईश्वरः) or the wise man, differing from the unwise (अज्ञानिनोऽन्यः).

MANTRA IV 6.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥ ६ ॥

6. Two beautiful-winged birds (or two beings of good movement) ever-connected, and friends, resort to the same tree (or body) , of these the one eats the fruit of varied or (attractive) taste, while the other shines (or looks) without eating (the fruit).

NOTES.

This verse explains the thought of the last verse in another metaphor. The individual Soul and the Supreme Soul have been compared to two friendly birds, occupying the same tree, one eating the fruit and the other avoiding it. The individual Soul acquires its characteristic attributes of worldliness, because it tastes the fruits of the world—pleasure and pain—and attributes pleasure and pain—(really the qualities) of Mâyâ)—to itself So it is bound to the world. The Supreme Soul, however, not tasting the fruit, remains quite free from the world. A similar thought is expressed in other religious books (as the Bible and the Quran) where Adam is said to have fallen from Heaven on account of having eaten the fruit of a tree.

इदानीं जीवपरमात्मानौ उपन्यस्येते । जीव उपाधिधर्मान् स्वधर्मेण स्वीकृत्य पापादिमलकलुषिततत्फलभोक्तृत्वेन संसारीव वर्तते, ईश्वरः संसारदोषानास्कन्दित स्वयं प्रकाशाऽनवच्छिन्नस्वरूपेण सर्वप्रकाशकत्वेन वर्तते ।

द्वा—द्वौ = Vedic declensional terminations are often dropped, and the previous vowel is lengthened (सुपां सुलुक्......)सुपर्णा = सुपर्णौ of good wings or = सुपतनौ of good movement (शोभनगमनौ) (सुष्ठु पर्णौ पक्षौ ययोः), the wings of the Jîva are Dharma and Adharma, and the wings of the Supreme Soul are Mâyâ and connection with it (जीवस्य धर्माधर्मौ पक्षौ ईश्वरस्य अविद्या तत्संबन्धौ)

सयुजौ—युज् means connection स = सह = ever connected with each other (युक् संबन्धः तादात्म्यं तेन सह वर्तमानौ सयुजौ सर्वदा संयुक्तौ).

सखाया = सखायौ friends, friendship implied between God as Protector and the Jîva as protected सखित्वमेतयोर्नियतोपकार्योपकारकत्वम्)

समानम्—the same (उभयोरपि साधारणम्)

वृक्षम्—tree. The tree is here the body. The word वृक्ष comes from the √ व्रश्च, to cut or destroy The human body also may be called a वृक्ष, because it is liable to destruction (ओव्रश्चू छेदनात् इति वृक्षच्छेदात्मकं शरीरम्) परिषस्वजाते

—It is the Perfect Tense of स्वज with परि, and has a sense in the present (or all tenses). Embrace, resort to, occupy

ष्वंज परिष्वंगे छन्दसि लिट् इति भूतसामान्ये लिट्। आश्रितवन्तौ, परिगृह्य वर्तेते।

अन्यः—Another or one, referring to the individual soul or जीव (जीवः).

पिप्पलं—the fruit of the tree—pleasure and pain, the result of good and bad actions (कर्मफलं सुखदुःखलक्षणम्)

स्वादु—Adjective, qualifying पिप्पलम्.

(*a*) Of attractive taste (आसक्तिप्रदम्)

(*b*) Of varied taste (अनेकविचित्रवेदनास्वादरूपम्) or Adverb, modifying अत्ति, relishingly (स्वादु सरसं यथा भवति एवम्)

अत्ति—tastes, enjoys, eats (भुङ्क्ते)

अनश्नन्—not tasting the fruit of actions (कर्मफलम् अभुञ्जानः)

अन्यः—God (ईश्वरः)

अभिचाकशीति—looks or shines. Intensive of √काश् to shine (सर्वमपि पश्यन्नास्ते, प्रकाशते वा, काश्ट दीप्तौ) यङ्लुकि लट्

MANTRA IV 7.

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥७॥

7. The individual soul, entangled in the same tree (or body), being deluded, grieves on account of powerlessness, when he sees another Being, *i e.*, God, pleased (or served by Him) and His greatness, he is freed from sorrow.

NOTES.

This verse is a complement to the last verse, which described chiefly the cause of *bondage*. This verse says that *Salvation* can be attained by the realization of God and his Unity with the individual soul.

जीवस्वरूपं परमात्मस्वरूपं चानूद्य जीवस्य परमात्मैकत्वज्ञानात् मोक्षसिद्धिमाह।

पुरुषः—the individual Soul (जीवः).

निमग्नः—Exceedingly drowned, forgetting his real happy self, identifying itself with the body, entangled (नितरां मग्नः, तिरस्कृतानन्दात्मरूपः, तादात्म्यापन्नः)

अनीशया (*a*) owing to powerlessness (*b*) owing to self-abasement (*c*) on account of forgetting his divine nature which is overshadowed by अविद्या असामर्थ्येन, दीनभावेन, अविद्याच्छन्नैश्वर भावात्.

मुह्यमानः—Giving way to delusion or perverted views (मोहं विपरीत-दर्शनाभावं वा व्रजन्)

शोचति—sorrows or grieves

जुष्टम्—(qualifying ईशम्) served or pleased by him (सेवितम्, सेवया परितुष्टम्)

अन्यम्—another Being, different from material things, or supposed (falsely) to be different from the individual soul (प्रकृतिप्राकृतेभ्योऽन्यम्, जीवादन्य इति भ्रमगृहीतमद्वितीयम्)

अस्य महिमानम्—His (ईशस्य) greatness or his own greatness (निजमहिमानम्). च is understood after this expression

इति—when he sees thus, then (इति यदा पश्यति तदा).

MANTRA IV 8

ऋचोऽक्षरे परमे व्योमन्यस्मिन्देवा अधिविश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥८॥

8. What will he do with (the study of) the Rig (and other Vedas) who does not know Him, the Eternal, Supreme and All-pervading Being (like ether), in whom all the gods and the Rig (and other Vedas) sustain their existence; those who *know* Him in this way, they attain the True Stage.

NOTES.

This verse emphasizes the oft-repeated thought that only the knowledge of the Supreme Being, and not merely the study of the Vedas, can bring salvation to man (परमात्मविदां कृतार्थतां दर्शयति)

ऋचः—The Rig and other Vedas. The word Rig stands for the other Vedas also (ऋच इति सर्ववेदोपलक्षणम् । ऋगादिसर्वे वेदाः)

अक्षरे—(*a*) in the imperishable or Eternal.

(*b*) in the Omnipresent Being (न क्षरतीति अक्षरम्) (सर्वमश्नुते इति वा अक्षरम्).

परमे—Supreme (उत्कृष्टे).

व्योमन्—locative case for the modern form व्योमनि. Here also, as usual, the Vedic declensonal termination is dropped (सुपां सुलुक्).

(*a*) In the ether-like Omnipresent Being.

(*b*) In the Creator, आकाश being the Vedantic name of the Creator.

(*a*) असंगत्वाद्यविरोधेन सर्वान्तरत्वेन वर्तमानत्वात् आकाशकल्पे (*b*) आकाशो वै नाम नामरूपयोर्निर्वहिता इत्यादौ आकाशशब्दस्य परमात्मनि प्रयोगदर्शनात् ।

अधिनिषेदुः—exist on or in, depend upon (अधि उपरि निषण्णा आश्रितास्तिष्ठन्ति)

ऋचा—by the mere study of the Rig and other Vedas (पाठमात्रसारत्वात्).

इत्—in this way, i e, having studied the Vedas and worshipped God (those who follow these methods and then know Him can attain salvation).

ऋगाद्युपदिष्टश्रवणाद्यनुष्ठाय इत् इत्थं शास्त्रोपदिष्टप्रकारं ये तत् तच्छब्द-वाच्यं ब्रह्म विदुः ।

समासत—attain the (आसेत) true stage (literally, sit or stay truly सम्यक् उपविशन्ति). By attaining their true nature or Swarupa (or) become successful (स्वरूपत्वेन आसते । एवंभूतस्थिति सम्यगासनं नाम । कृतार्था भवन्ति इति वा).

MANTRA IV. 9.

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥९॥

9. The Vedas, the Sacrifices without Soma, the Sacrifices with Soma, the vows, the Past, the Future (and the Present), (in short) whatever the Vedas speak of, is born from the Supreme Being. (He), accompanied with Mâyâ, created this universe, and in that (universe) the other (individual soul) is fettered by Mâyâ.

NOTES.

This verse speaks of the Supreme Being as a Creator in a special sense, viz, when He is accompanied with Mâyâ (इदानीं तस्यैवाक्षरस्य मायोपाधिकं जगत्स्रष्टृत्वं दर्शयति).

छन्दांसि—(a) The Vedas (वेदाः).

(b) The Vedic Metres, as Gayatri, etc. (गायत्र्यादीनि).

यज्ञाः (a) special kinds of sacrifice in which Soma is not drunk or used (असोमकाः).

न or (b) those sacrifices (in which the animal is not slaughtered), in which the sacrificial post (to which the animal is fastened) is not used यूपसंबन्धरहिताः).

क्रतवः—(a) the SOMA sacrifices, i. e, sacrifices in which Soma is used or drunk—like the Jyotistoma sacrifice, (ससोमकाः ज्योतिष्टोमादयः).

(b) Sacrifices in which the sacrificial post is used. यूपसंबन्धसहिताः क्रियाः

(c) worship (various kinds of) उपासनानि.

व्रतानि—vows or fasts चान्द्रायणादीनि यमनियमादीनि वा).

यत् च—and whatever else, i.e., Present understood यच्च,यदिति तयोर्मध्यवर्ति वर्तमानं सूचयति).

अस्मात् is born (from this Brahm understood) अस्मात् ब्रह्मण एतत्पूर्वोक्तं सर्वं समुत्पद्यते इत्यधाहृत्य योजयितव्यम्.

Some Commentators read अस्मान्—standing in apposition to all the things mentioned above—" He creates all these things or all these sages " अस्मान् वेदाध्येतॄन् ऋषीन्).

मायी—The Lord of Mâyâ, accompanied with Mâyá This is an important statement, as it lays down that Brahm, being Himself quite free from action, can be taken as a creator only in a special sense, *i.e.*, when He is conceived of as the Lord of Mâyâ or as accompanied with Mâyâ मायी मायावी । कूटस्थस्यापि मायोपाधिकात् स्वमायाशक्तिवशात् सर्वस्रष्टृत्वमुपपन्नम् ॥

तस्मिन्—in this universe (विश्वप्रपंचे).

अन्यः—the other, *i e*, the individual soul (जीव॰)

संनिरुद्धः—bound, fettered, obstructed बद्धः, सम्यङ्निरोधं प्राप्तः, आत्मेश्वरयोः तादात्म्यज्ञानहीनः इत्यर्थः ।

MANTRA IV. 10.

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥१०॥

10. The material cause (of the universe) should be known as Mâyâ alone, and the supereme God should be known as only the Controller (or Life-Giver) of Mâyâ. By His portions this world is pervaded.

NOTES.

This verse gives a definition of Mâyâ and its Lord (ननु का च माया कश्च मायावीत्यत आह)

प्रकृतिं—The material cause or origin of the Universe. Wherever, in this book, the material cause of the Universe is spoken of, that cause should be technically known as Mâyâ. (प्रकृति जगदुपादानकारणम् । तत्र तत्र जगत्प्रकृतित्वेन उक्ता या तां मायां विद्यात् जानीयात्)

तु—Is an excluding or limiting particle. Should be known as Mâyâ only, and not anything else (तुशब्दोऽवधारणे)

विद्यात्—Should know. Potential mood of √ विद् " to know." second conjugation जानीयात्

मायिनं—The Lord, Controller, or the Support of Mâyâ.

मायायाः स्वामिनं, नियन्तारं, अधिष्ठानभूतं स्वरूपस्फुरणप्रदतया ।

Mâyâ therefore, is not independent, but depends even for its own existence on God.

तस्यावयवभूतैः—By this portion. The human mind supposes two of the Supreme attributes of Brahm (सत् चित् and आनन्द) existence and appearance, to be separate conceptions divided into innumerable portions "This is silver;" "This is the sky," "The silver appears," "The sky appears"; in such infinite expressions the attributes "thisness" or existence and appearance are supposed to be different portions—an imaginary division. So this whole world is full of these divisions ("Existence and appearance") of Brahm,—divisions imagined by the human mind

Or, these divisions may be Mâyâ and its Powers The Supreme Being gives existence and appearance to Mâyâ and its powers So the human mind imagines as if the qualities of Brahm, existence and appearance, have been divided in the form of Mâyâ and its Powers

तस्य (अस्य) मायिनः अवयवभूतैः "इदं रजतम्" इत्यत्र इदंस्थानैः सत्तास्फुरणैः "आकाशादिः सन्" "आकाशादि स्फुरति" इति व्याप्तम्—अध्यस्तत्वेनैव व्याप्तम् न तु स्वपरिणामत्वेन। अथवा मायायाः सत्तास्फुरणप्रदत्वेनाऽवयवभूतैः तस्मिन् अध्यस्तत्वात् तदगभूतैर्मायातत्सामर्थ्यैः तद्विवर्तत्वेनैव व्याप्तं सर्वमिदं जगत्।

MANTRA IV. 11

यो योनिं योनिमिधितिष्ठत्येको यस्मिन्निदं संच विचैति सर्वम्। तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ११

11. (One) attains this highest peace, having thoroughly known Him, the Governor, the Giver of gifts, (including salvation), the Luminous and praiseworthy Being, who, being one, governs (or supports) every cause, (primary as well as secondary), in whom this whole world is absorbed (by destruction) and assumes various forms (at the time of creation).

NOTES.

This verse describes the place and relation of the Supreme Being with regard to creation. He is the independent Governor and Support of the whole world (मायातत्कार्यादियोनेः कूटस्थस्य स्ववशतोऽधिष्ठातृत्वं दर्शयति).

योनिं योनिं—Every cause (योनि = cause), primary, *viz*, माया, and, secondary, the five elements (मूल प्रकृतिं मायां वियदाद्यवान्तरप्रकृतीश्च)

or अयोनिं योनिं—the causeless cause, *i e.*, माया कारणमस्या न विद्यत इत्ययोनिं योनिं प्रकृतिम् अनादिसिद्धाम् इति यावत्)

अधितिष्ठति—Governs, or supports by giving appearance and Reality (सत्तास्फूर्तिरूपेणाऽधिष्ठाय तिष्ठति अन्तर्यामिरूपेण).

सं + एति = समेति goes together, i. e., is absorbed by destruction (संगच्छते लयं प्राप्नोति).

Another Commentator translates it as "gets stability" (स्थितिं करोति).

वि + एति = व्येति goes to or assumes variety.

Becomes of various forms at the time of creation (सृष्टिकाले विविधम् एति आकाशादिरूपेण नाना भवति).

Another Commentator translates it as "undergoes destruction" (विनाशमुपैति इत्यर्थः).

वरद—Giver of gifts including salvation, (मोक्षपर्यन्तानां वराणां दातारम्).

ईड्यम्—praiseworthy (स्तुत्यम्).

निचाय्य—Having realized by faith (निश्चयेन साक्षात् कृत्य).

अत्यन्तम्—Perfect, highest, whence there is no return (adverb or adjective) शान्ति = salvation (पुनरावृत्तिरहिताम्, मोक्षाख्याम्).

MANTRA IV 12.

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः ।
हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥१२॥

12. This verse has already been translated and annotated in verse 4, Chap. III.

It is the same verse as 4, Chap III.

Except this change—

Instead of "who created Hiranyagarbha in the beginning of creation," translate—

"Who saw Hiranygarbha being born"

पश्यत = अपश्यत्—In the Vedic Grammar अ as an augment does not necessarily precede the Imperfect Tense. Another peculiarity of Vedic Grammar in this word is the use of Atmanepada instead of Parasmaipada.

बहुलं छन्दस्यमाङ्योगेऽपि इत्यडभावः, व्यत्ययेन आत्मनेपदम् ।

'Saw' is used in the sense of "Felt a desire that Hiraṇyagarbha should create the secondary creation, and introduce or propagate the Vedas."

अवान्तरसर्गस्थितिप्रलयकर्तृत्वेन वेदप्रवर्तकत्वेन च निरीक्षणं कृतवान् इत्यर्थः

Another Commentator translates पश्यत = जानीत—"Know the Hiranyagarbha (being) born as really the Supreme Being" (जायमानं हिरण्यगर्भमपि त्वमेव पश्यत जानीत) ।

MANTRA IV. 13.

यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः । य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥१३॥

13. May we worship with oblations that Luminous and Blissful Being who is the Lord of Gods, on whose support (all) the worlds exist, who governs this (world of) the biped (man, &c) and the quadruped.

NOTES.

This verse declares that the Supreme Being is Lord of the Gods, and that salvation-seekers should worship Him (देवान् प्रति स्वामित्वं मुमुक्षुभिराराध्यत्वं च ईश्वरस्याह) ।

अधिपः—Lord or Master (स्वामी) ।

अधिश्रिताः—depend upon, are supported by (अधि—उपरि, श्रिताः) ।

ईशे—the Vedic form for ईष्टे, त being dropped by a peculiarity of Vedic Grammar—governs (तकारलोपः छान्दसः) ।

द्विपदः—Biped, man, &c.,—Genitive case, governed by the verb ईश् ।

चतुष्पदः—quadruped, animals, &c (पश्वादेः) ।

कस्मै=(=काय) Him, who is bliss itself This word क is not a Pronoun, yet, owing to a peculiarity of Vedic Grammar स्मै is added to it क= happiness—(some Commentators take क as an interrogative Pronoun, in which case the verse will involve a question—" Whom should we worship—"? and the answer will be the other portions of the verse] (आनन्दरूपाय)

हविषा=with offerings or oblations (आराधनभूतद्रव्यैः) ।

विधेम—should worship. Potential mood of विध् to worship विधेः परिचरणकर्मणः (एतद्रूपम् परिचरेम) ।

MANTRA IV 14

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥१४॥

14. One attains the highest peace, having known that Blissful Being, who, being One, pervades the Universe, who (assumes) many forms, who is the Creator of the world; (who is present) in the midst of this dense, confused mass (of worldly phenomena), and who is minuter than the minute.

NOTES.

This verse repeats the same thoughts expressed in several of the above verses, for the sake of a clearer understanding.

अधस्तात् प्रतिपादितं यद्यपि तथाऽपि बुद्धिसौकर्यार्थं पुनरप्याह

सूक्ष्मातिसूक्ष्मम् – Minuter than the minute (सूक्ष्मात् अतिशयेन सूक्ष्मम्—अणोरतिशयेनाणुः)।

कलिलस्य—(*a*) कलिलं literally means an impenetrable mass This world of phenomena, the effect of Mâyâ, is compared to an impenetrable mass of fortifications which is hard to overcome While the Supreme Being is spoken of as an untainted, unaffected, unattached Eye-witness of this confusing and formidable mass of phenomena

कलिलस्य प्रकृतिप्राकृताख्यस्य संसारदुर्गस्य गहनस्य मध्येऽन्तःसाक्षित्वेनाऽवस्थितम्।

(*b*) Another Commentator translates कलिल as Darkness, and calls the Supreme Being as Hidden (understood) in darkness, *i e.*, invisible, owing to human ignorance or Mâyâ (कलिलस्य मध्ये तमसो मध्ये गूढमिति शेषः)।

शिवम्—blissful or benevolent (आनन्दस्वरूपम्, मंगलम्)।

MANTRA IV. 15.

स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः।
यस्मिन् युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति १५

15. He alone is the Protector of the world at the (proper) time, the Lord of the universe, hidden in all the (created) beings, on whom the Brahmanical sages and Gods concentrate (their minds). Having known Him in this way, one breaks the bonds of death.

NOTES.

This verse refers to the great sages who realized the Supreme Being, and adds that we also, following the same methods, can attain salvation

परस्य ब्रह्मादिदेवैः प्राप्यत्वं साधनयुतास्मदादीनां मोक्षसिद्धिं चाह।

काले। (*a*) at the proper time, *i e.*, at the time of the ripening (or fruition) of the previous actions of living beings in the past worlds (अतीतकल्पेषु जीवसंचितकर्मपरिपाकसमये)।

(*b*) during the stability—time of the world (जगतः स्थितिकाले)।

युक्ता=(*a*) united, become one with (ऐक्यतामापन्नाः)।

(*b*) performed Yoga, or concentrated their minds on (योगमाश्रिताः) devoted to.

ब्रह्मर्षयः । the Brahman—seers or sages (ब्राह्मणाः सन्तोऽतीन्द्रियद्रष्टारः)

एवं । in the ways, as described उक्तेन प्रकारेण ।

मृत्यु—Darkness (ignorance), Mâyâ (मृत्युर्वे तमः तम आख्यं प्रकृतिं)

छिनत्ति—Destroys, breaks (विनाशयति, छेदं करोति)।

MANTRA IV. 16

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१६॥

16. One is released from all bonds, having known the Luminous Being who, being One, pervades the universe, who is hidden in all created beings, who is blissful (or benevolent), and who is extremely subtle (and valuable), just as the essence (of butter) is superior to (and subtler as well as more valuable than) butter.

NOTES.

This verse, in addition to the thoughts repeated above, speaks of God as the most valuable, the most lovely, and the subtlest object for the human mind (परस्य पुरुषार्थरूपेण प्रीतिविषयत्वं परमसूक्ष्मत्व चाह) ।

परम्—(a) Superior, (b) or found above उत्कृष्ट (उपरि वर्तमानम्)

घृतात्—Clarified or molten butter (द्रवीभूताज्यात्)

मंडम्—मंड ordinarily means cream , here it means the most valuable, the most highly prized and subtlest *essence* (मंड सार सूक्ष्म प्रीति विषय च)

ज्ञात्वा—repetition of ज्ञात्वा (twice) is for the sake of emphasis Having *only known* Him "ज्ञात्वा" इति पुनरभिधानम् एवकारार्थम् । तथा च देवमेव "ज्ञात्वा एव" इत्यर्थः संपद्यते ।

MANTRA IV. 17

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः।
हृदा मनीषी मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥१७॥

17. This Luminous Being, whose work is the universe, is the Supreme Soul, and always thoroughly enters the heart of human beings. He is known through (reason), the ruler of the mind, and situated in the heart, and through meditation. Those who know Him become immortal.

NOTES.

This verse describes the Supreme Being as the Creator of the Universe,

Omnipresent, and attainable by those who become true Sannyasis. The 2nd part of this verse has already been annotated in III. 13

आत्मनो विश्वकृत्वं तद्व्यापित्वं संन्यासिभिरासव्यमोक्षरूपं चाह ।

विश्वकर्मा—कर्म means act or work, *effect.* Whose act or effect is the Universe; *i.e*, who is the Creator of the Universe (क्रियते इति कर्म कार्यम्—विश्वं कार्यमस्य इति, सर्वोत्पादकः)।

महात्मा—The great or Supreme Soul (महांश्चऽसौ आत्मा च)

MANTRA IV. 18.

यदातमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥१८॥

18. (In that condition) when there is no Avidyâ, there is neither (the conception of) the day nor night, neither existence nor non-existence; there is only the One (without a second) untainted Being—that Eternal, that Being who has the adorable nature (or form) of a Creator. From him wisdom (handed down) from time immemorial, has proceeded.

NOTES.

This verse emphasizes the monotheistic Ideal. In the condition of perfect and absolute wisdom, when ignorance has been entirely destroyed, dualism entirely vanishes, and the One Existence of the Supreme Being only is experienced. The conception of opposition is no more, for it is the Supreme Being alone who is really existing at all times.

Or, when the reading is तमः instead of अतमः the verse describes the condition of Universal destruction. At that time, as every thing is absorbed in the Primary Cause, Mâyâ, the dual conception of and difference between day and night does not hold.

प्रलयादौ मोक्षे च ईश्वरस्य अद्वितीयत्वावधारणात् इतरस्मिन् कालेऽपि भ्रांत्या सद्वितीयत्वप्रतिभासः परमार्थतः सदा द्वैतशून्यत्वमेव इत्याह ।

अथवा यदा प्रलयादवस्थायां तमः "नासदासीत्" इति श्रुतेः तदेवावशिष्टं तदानीं सर्वकार्यजातस्य मूलप्रकृतितमोमात्रतया विलयावस्थायां दिवादिप्रभेदो नास्ति ।

अतम :—no darkness; destruction of Avidyâ (तमोनिवृत्तिः, बाधितमूलप्रकृत्याद्यविद्यातमस्त्वात्) or (तमः) another reading—the state of the original cause, *viz*, Mâyâ (मूलप्रकृति तमो मात्रतया)।

सत्—(*a*) Existence (conception of) भावः (भावकल्पना) (*b*) cause (कारणम्)।

असत्—(a) Non-existence (अभावः) (b) effect (कार्यम्) ।

This means the dualism between existence and non-existence is no more.

दिवा—conception of the day (दिनकल्पना)।

शिवः—untainted, pure. (अविद्यादिमलास्पृष्टः, निर्विकारः, शुद्धस्वभावः)।

केवलः—One without a division or a second, free from ignorance (भेदशून्यत्वात् अविद्याविकल्पशून्यत्वात् अद्वितीयः) ।

सवितुर्वरेण्यं—(a) वरेण्य means adorable, worthy of being chosen, or sought for (वरणीयं, संभजनीय , प्रार्थनीयं) after which form or nature (वरणीयस्वरूप) is understood Who has the adorable form of a Creator (सवितुः उत्पादयितुः)

or (b) Adorable even by the God Savitri, who superintends the Sun (सवितृ मंडल मध्यवर्तिसवितुरपि वरेण्य वरणीयम्) ।

प्रज्ञा—the wisdom (of the Unity of God) (एकत्व विद्यालक्षणाबुद्धिः) ।

प्रसृता—flown, arisen, proceeded (प्रवृत्ता) or pervaded the minds of sages and Sannyasis (संन्यासिषु व्याप्ता) ।

पुराणी—(a) Without beginning, or traditionally coming down from Brahmâ (अनादिसिद्धा, ब्रह्माणा मारभ्य संप्रदायपरम्परया आगता) ।

(b) ever fresh, though old (पुराऽपि नवीना सर्वदा एक रूपा)।

MANTRA IV, 19.

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् । न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥१६॥

19. None can grasp Him above, in the intermediate directions (obliquely) or in the middle ; He, whose name is "great fame," has no comparison.

NOTES.

This verse points out that Brahm is incomprehensible and incomparable (ब्रह्मणा अपरिग्राह्यत्व अनुपमेयत्व चाह) ।

न—Not (anybody understood) (न कश्चिदपि) ।

तिर्यञ्चं—obliquely (तिर्यक्) or in the intermediate directions (प्रदिशः)

परिजग्रभत्—can grasp. Subjunctive (Vedic) of ग्रह् the ह् of ग्रह and ह is changed to भ in the Vedas (हृग्रहोर्भः छन्दसि) परिग्रहीतुं शक्नुयात् ।

प्रतिमा—comparison, *i e.*, anything to which he may be compared. (उपमा—"अनेन सदृशोऽयम्" इति).

यस्य नाम महद्यशः (a) Taking महद्यशः as a compound, the sentence means, "whose name is great (pervading every thing) fame" (यस्य नाम अभिधानम्

महत् (परिपूर्णं, सर्वेभ्योऽधिकम्) कीर्तिस्वरूपम् (*b*) or whose name **has** great fame (*c*) or, whose great fame is well-known (नाम=famous) (यस्य नाम—प्रसिद्धम्, दिगाद्यनवच्छिन्नं कीर्तिस्वरूपम्).

MANTRA IV. 20.

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् । हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥

20. His Being does not stand in the range of vision; no one can see Him with the eye; those become immortal who know Him present in the heart, by reason and meditation, in this manner.

NOTES.

This verse points out that Brahm cannot be known by the organs of sense, but by Reason and Meditation, as described above in the Second Chapter.

परमेश्वरस्य इन्द्रियैर्ग्राह्यत्वायोग्यतां प्रत्यक्त्वेनाऽवस्थानं चाह

संदृशे (*a*) in the range of vision, *i.e.*, in a place which can be seen by the eye (चक्षुरादीन्द्रियैः संदर्शनयोग्ये देशे) ।

(*b*) or संदृशे may be parsed as the Dative case For the sake of vision or observation by the eyes, etc (चक्षुरादिभिः संदर्शनाय) ।

चक्षुषा—with the eye and other organs of sense, चक्षुषा standing for other organs also (चक्षुषा इति उपलक्षणमेतत् चक्षुरादीन्द्रियैः) ।

एवं—in the manner described above (साधनचतुष्टयसंपन्नाः) ।

रूपम्—Being, *nature*, Personality (स्वरूपम्) ।

MANTRA IV. 21.

अजात इत्येवं कश्चिद्भीरुः प्रतिपद्यते । रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् २१॥

21. As Thou art free from birth, etc., in this way, therefore, some one (like myself) afraid (of birth, etc) resorts (to Thee) O Rudra! O Destroyer of pain, always protect me by that face of thine which is benevolent.

NOTES.

This verse and the one following include prayers to God, as freedom from evil and attainment of God depend upon His grace.

इदानीं "तत्प्रसादात् एव इष्टानिष्टप्राप्तिपरिहारौ" इति मत्वा तमेव परमेश्वरं प्रार्थयते मंत्रद्वयेन

अजातः—Free from birth, etc. Birth here stands for six kinds of change or evils (*a*) birth (*b*) old age (*c*) death (*d*) hunger and thirst (*e*) sorrow (*f*) ignorance. So अजातः is Vocative Adjective addressed to God, meaning, "Thou art free from all changes and evils, as birth, etc. (जन्मजरा मरणाशनापिपासाशोकमोहाख्यैः षडूर्मिवर्जितः यस्मात् त्वम्)।

भीरुः—afraid of birth, etc (जन्मादिभीतः)।

प्रपद्यते—Resorts to जन्मादिभीतः (some one else like myself (subject understood), or just as another resorts to Thee, in the same way I)

मादृशो कश्चित् त्वां शरणं प्रपद्यते अन्योऽपि कश्चित् मोक्षार्थं त्वां प्रपद्यते, अहमपि मोक्षार्थं त्वामेव प्रपद्ये।

Another reading is प्रपद्ये, the meaning of which clearly is "I resort to Thee."

दक्षिणं benevolent, encouraging, cheering, or capable (दक्ष), of destroying the miseries of the world (उत्साहजननं, ध्यातमाह्लादकरम्, दक्ष संसारदुःखदाह-समर्थम् वा)

MANTRA IV. 22.

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः। वीरान्मा नो रुद्र भामितोऽवधीर्हविष्मन्तः सदमि त्वा हवामहे ॥२२॥

22. Do not bring destruction on our children, on our sons, on our life, on our cows, and on our horses. Being full of anger, O Rudra, O Destroyer of pain, do not kill our brave (servants), (as) we always invoke Thee with oblations.

NOTES

This verse contains a prayer to God, for the preservation of all material things as well as human relations, as they assist in the acquirement of true knowledge. Or, just as salvation-seekers pray to Him, in the same way Prosperity-Seekers can also pray to Him, in the manner indicated by this verse

अस्मान् शिष्य प्रशिष्यान् कार्यकरणानि च सम्यग्ज्ञानायोग्यत्वेन मा हिंसी योग्यान्येव कुरु इति ईश्वरं प्रति प्रार्थनामाह। अथवा न केवलं निःश्रेयसार्थिभिरेवाऽसौ प्रार्थ्यः किं तर्हि अभ्युदयार्थिभिरपीत्याह

तोके—(*a*) children in general (अपत्ये, स्त्रीपुंसात्मके)

(*b*) sons (पुत्रे) (singular, standing for plural sense).

तनये—(*a*) sons, as the son is the most helpful of all children (पुत्रे। अपत्येष्वपि पुत्रोऽस्य लोकस्य साधनभूतः ततो विशेषमाह)

(*b*) grandsons (**पौत्रे**)

गोषु (*a*) cows (**द्विखुरेषु पशुषु**)

(*b*) Vedas, the means of true knowledge (**सम्यग्ज्ञानकारण-भूतेषु वेदेषु**)

अश्वेषु—(*a*) horses (**एकशफेषु पशुषु**)

(*b*) organs of sense (**इन्द्रियेषु**)

मा री रिषः—Do not Destroy. Prohibitive use of the imperfect Frequentative of the √ **रिषम्**, to destroy or injure (**रुष रिष हिंसायां यङ्लुगन्तात्लुङ्**)

वीरान्—brave servants (**विक्रमवतो भृत्यान्**)

भामितः—Exasperated, from √ **भाम्**, to be angry (**क्रोधितः सन्। भाम क्रोधे**)

मावधीः—Do not Destroy. Prohibitive use of the Aorist of √ **हन्**

हविष्मन्तः—full of oblations, with offerings (**हविषा युक्ताः**)

सदमित् (**सदम्=सदा, इत्=एवं)=सदैव**, always.

त्वा=त्वाम् Thee.

हवामहे worship or invoke (**यजामहे, आह्वयामहे वा**)

इति श्वेताश्वतरोपनिषत्सु चतुर्थोऽध्यायः ॥ ४ ॥

Here ends the fourth Chapter.

CHAPTER V.

MANTRA V. 1

पञ्चमोऽध्यायः ।

द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः॥१॥

1. The two (Ignorance and Knowledge). Ignorance is perishable, while Knowledge is imperishable; and He is different (from both of these) who governs Knowledge and Ignorance, and in whom, the Hidden Being, the Eternal, the Supreme Brahm, and the Infinite, both Knowledge and Ignorance exist.

NOTES

In this 5th Chapter, the nature of the Jîva or the individual soul, already mentioned in the third Chapter, is described in greater detail.

तत्त्वं पदार्थौ तृतीयेऽध्याये निरूपितौ यद्यपि तथापि त्वं पदार्थो नात्यन्तं निरूपितः, तदर्थमयं पंचमोऽध्यायः आरभ्यते ॥

This verse distinguishes between Action (for which ignorance or Avidyâ is another word) and Knowledge, The fruits of Actions, religious or moral, are always perishable. They may lead to a temporary Heaven; but Knowledge and Knowledge alone can bring eternal salvation to man. Therefore, the seekers of the Highest Ideal should give up actions, and resort to means for the attainment of Knowledge

नित्यमोक्षपुरुषार्थप्रापकं यत्—विद्यैव स्वर्गाद्यनित्यफलहेतुः कर्म—अविद्या । तस्मात् नित्यपुरुषार्थेप्सुभिः कर्माणि संन्यस्य शमाद्युपबृंहित श्रवणादिरेव आश्रयितव्य इत्यभिप्रायः

अक्षरे, ब्रह्म परे and अनन्ते are adjectives qualifying ब्रह्म understood, or यत्र (ब्रह्मणि)

ब्रह्मपरे—(a) The Supreme Brahm or (b) beyond Hiranyagarbha.

(परब्रह्मणि— ब्रह्म च तत्परं च) (ब्रह्मणो हिरण्यगर्भात् परे) निहिते—placed, situated, exist, (adj qualifying विद्याविद्ये). The Principles of Knowledge and of nescience or Action maintain their existence in the Supreme Brahm (निक्षिप्त, स्थिते).

गूढे—(a) adj qualifying यत्र (ब्रह्मणि). In the Hidden Being.

यत्र यस्मिन् गूढे स्वयंप्रकाशाखंडसुखानुभूतित्वेन अनभिव्यक्ते ।

or, (b) गूढे may refer to knowledge and ignorance, the nature of which is not manifest to ordinary beings (निहिते अनभिव्यक्त)

क्षरं—Perishable; but here it means the cause of death or world; having a perishable fruit क्षरणहेतुः, संसृतिकारणम्

अमृतं—Imperishable, i e, the instrument of immortality (अमृतत्वसाधनम्)

यः—who (the Supreme Being).

तु = and. He is different, in whom Knowledge and Ignorance exist, and who governs Knowledge and Ignorance (यत्र विद्याविद्ये निहिते यश्च विद्याविद्ये ईष्टे सोऽन्यः)

MANTRA V. 2.

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः। ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥ २ ॥

2. (He should be known) who, being One, governs the Causeless Cause, Mâyâ, all the forms, and all the secondary causes, who, at the beginning of creation, nourishes with Sciences the infallibly wise Hiraṇyagarbha (when) born, and who saw Him being born.

NOTES.

The thoughts expressed in this verse have already been explained in verses 11 and 12, Chapter IV. At the end of this verse "He should be known by Salvation-Seekers" is understood.

(स एव मुमुक्षुभिरात्मत्वेन ज्ञातव्य इति वाक्यशेषः)

अयोनि योनिम् (a) the causeless cause, Mâyâ (अनादिसिद्धां मायाख्याम्) or योनिं योनिं (b) every place (स्थानं स्थानं)

योनीः (a) Secondary causes (अवान्तरयोनीः) (b) Causes (प्रभवस्थानानि).

ऋषिं—(a) Of infallible knowledge (अप्रतिहतज्ञानम्) (b) The Seer of the Unseen (अतीन्द्रियद्रष्टारम्).

प्रसूतं—Created, born (स्वेनैव उत्पादितम्).

कपिलं—(a) Hiraṇyagarbha. कपिलं literally means the golden yellow colour Hiraṇyagarbha is said to have been born from a golden egg, which has the same colour (कनककपिलवर्णं हिरण्यगर्भम्)

(b) The name of a sage, either the founder of the Sânkhya Philosophy (a guess rejected by the writers on Vedanta) or (c) the name of Kapila, an Avatâra of Viṣṇu.

"सांख्यानां कपिलो देवो" इति परमर्षिः प्रसिद्धः। वासुदेवस्य अवतारभूतं सगरपुत्राणां दग्धारम् न तु सांख्यप्रणेता कपिलः॥

अग्रे—Before creation (जगत उत्पत्तेः पूर्वम्).

बिभर्ति—Nourishes (पुष्णाति)

ज्ञानैः—Sciences of many kinds.

तं to be connected with पश्येत् (त च जायमानं पश्येत्).

पश्येत् = अपश्यत् (saw) ददर्श. Vide IV 12.

MANTRA V. 3.

एकैकं जालं बहुधा विकुर्वन्नस्मिन् क्षेत्रे संहरत्येष देवः।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

3. Having transformed each group (of cause and effect) into various forms (in many ways), this Luminous Being withdraws (them to their) ground—Mâyâ; then again, having created the Lords as before, the Supreme Soul, God, holds supreme sway over all.

NOTES.

This verse describes God as the Creator and Destroyer of all the groups of causes, collectively and individually.

अन्तःकरणसमष्टिं प्राणसमष्टिं चक्षुरादिज्ञानेंद्रियसमष्टिं सृष्ट्वा परमेश्वरस्य तत्तद्व्यष्टीनां स्रष्टृत्वमाह—

जाल—each group of cause and effect, *i.e*, the groups of the organs of sense, breaths, etc, taken collectively (समष्टिरूपकार्यकारणानि).

विकुर्वन्—transforming (विविधं कुर्वन्).

बहुधा—into various and many forms Changing the collective groups or types into many INDIVIDUAL and particular forms (व्यष्टिरूपकार्यकारणप्रकारेण).

क्षेत्रे—the ground in the form of Mâyâ (मूलप्रकृतिलक्षणे क्षेत्रे).

संहरति—withdraws or destroys.

पतयः = पतीन्—a Vedic peculiarity, Nominative used for Accusative The Gods, Lords or Guardians, like Hiranyagarbha, etc. (पतयः पतीन् विभक्ति व्यत्ययः हिरण्यगर्भप्रमुखान्).

तथा—as in the previous creation (यथा पूर्वस्मिन् कल्पे)

सर्वाधिपत्यं= Overlordship or Supreme sway over all.

MANTRA V 4.

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान्।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥४॥

4. Just as the Sun, giving light to all the directions, above, below, and the intermediate sides, shines; in the same way, He, the Luminous Being, the Lord of Powers, Adorable, and One (without a second), governs (all) the causes.

NOTES.

This verse speaks of God as Self-Luminous and Controller of All (परमेश्वरस्य स्वयंप्रकाशवपुष्ट्वं सर्वनियन्तृत्वं चाऽह).

तिर्यक्—literally, obliquely,—the intermediate directions, as North-East, etc (प्रदिशः, पार्श्वदिशः)

भ्राजते—shines (दीप्यते)

यद्ु = यद्वत्—just as

अनड्वान्—the Sun (like a bull) yoked to the work of supporting the world (अनड्वानादित्यो जगच्चक्रवाहने युक्तत्वात्).

योनिस्वभावान्—(a) योनि means cause, स्वभाव means nature or quality Those which have the characteristic of cause, *i e.*, "the causes," *viz*, the five elements, etc (कारणस्वभावान् कारणभूतान् पृथिव्यादीन्)

(b) योनिः also means Mâyâ, the cause of the whole world, and स्वभावान्, the substances of the world belonging to Him So it means, "Mâyâ and substances."

(c) Another important reading is योनिः स्वभावान्। योनिः refers to the Supreme Being Himself, the Cause of the Universe and स्वभावान् means, the substances (ether, etc.) or the nature of substances. So "the Supreme cause, who governs all the substances (and their qualities)." (योनिः सर्वस्यजगतो मूलकारणम् च स्वभावान् वियत्प्रमुखान् पदार्थस्वभावान्)

MANTRA V. 5.

यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥५॥

5 And (He alone should be known) who develops the nature (of things), who is the cause of the Universe, who transforms all the things requiring development, who, being

One (without a second), governs this whole universe, and who unites all the qualities.

NOTES

This verse speaks of the Supreme Being as a Great Evolving and Progressive force, working out the development of Primary and Secondary causes. At the end of the verse "He alone should be known" is understood; or, the word यत् in the beginning of this verse is connected with तत् in the next verse. "That being *who* develops"

परमेश्वरस्य मूलावन्तरप्रकृतीः प्रति तत्तत्कार्योन्मुखत्वेन पाचकत्वं आह । स एव वेदितव्यो नान्य इति शेषः । अथवा यच्छब्दस्योत्तरमंत्रगतेन तच्छब्देन संबन्धो द्रष्टव्यः ॥

यत्= यः Vedic neuter form for the masculine (यश्च इति लिंगव्यत्ययः)

स्वभावं—the inherent nature or attribute of things, as heat is of fire (स्वरूपं, अग्नेरौष्ण्यमिव)

पचति—develops or matures, i e, evolves the inherent nature of things and makes it fit to operate (तत्तत्कार्यानुगुणं पक्वं करोति)

पाच्यान् —things requiring development, maturable things, *e.g.*, various arts and sciences (सर्वान् पाकयोग्यान् सर्वान् कर्मकलादीन्)

परिणामयेत्—may transform, *i.e.*, transforms.

गुणान्—The qualities, Sattva, Rajas, &c. (सत्त्वादिकान्)

विनियोजयेत्—joins or unites (literally, may join or unite) (विनियोगं कारयेत् अनेन एतद् इत्यादि रूपम्)

MANTRA V. 6

तद्वेद गुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम् । ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः ॥६॥

6 He is hidden in the secret Upaniṣadas of the Vedas; Hiraṇyagarbha knows Him to be the cause of the Vedas (or of Hiraṇyagarbha), those, the gods and the sages, who, in former times, knew Him, being identified with Him, became certainly immortal

NOTES.

This verse speaks of the Supreme Being as an extremely profound object of thought and cites those—the sages and the gods—who knew Him. (परमेश्वरस्य गूढत्वं देवैर्ऋषिभिश्च साक्षात्कृतत्वमाह)

वेदगुह्योपनिषत्सु—(*a*) The secret Upanisads of the Vedas, as the Upani-

ṣads are a profound portion of the Vedas (वेदानां गुह्योपनिषदः, वेदेषु गुह्या गोप्या उपनिषदः ब्रह्मविद्या)

(*b*) More profound than the profound Vedas (वेदश्च गुह्यश्च वेदगुह्यः तस्मादपि रहस्यभूतोपनिषत्सु) for उपनिषत् also means mystery or secret (confidential session).

(*c*) (Hidden) in the Vedas, ceremonial portion of the Aranyakas गुह्य and the Upaniṣads (the Vedanta) वेदे कर्मभागे यष्टव्यत्वेन गुह्य आरण्यके उपास्यत्वेन उपनिषत्सु. वेदान्तेषु गूढम् ।

ब्रह्मा—Hiranyagarbha (ब्रह्मा हिरण्यगर्भः)

वेदते = वेत्ति—knows (वेदते वेत्ति जानाति)

ब्रह्मयोनिं—The Cause or Creator of the Vedas or of Hiranyagarbha. (वेदकारणं हिरण्यगर्भकारणं वा)

तन्मया—Identified with God; become identical with God; become divine (ईश्वरमया, ईश्वरस्वरूपभूताः, तदात्मभूताः)

वै—certainly, verily, as is well-known (वै इति शास्त्रादिप्रसिद्धं दर्शयति)

MANTRA V. 7.

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥७॥

7 He, who, connected with qualities, performs action for the sake of fruit, is alone the experiencer of the (fruit) of the same action. He, assuming all forms, and having three qualities and three paths, the Master of the breaths, wanders by his own deeds.

NOTES.

The last verses have described the Supreme Being, on the knowledge whereof the welfare of the individual soul depends. This and the following verses describe the nature of the individual soul,—the special subject of this Chapter. (इदानीं यत्पुरुषार्थसिद्धये ईश्वरस्वरूप निरूपितं तं जीव वर्णयितुम् उत्तरे मंत्राः प्रस्तूयन्ते)

This 7th verse indicates that action and experience of its fruit are not the essential qualities of the individual soul, but that these qualities are due to the obstruction caused by that soul's connection with the body, the organs of sense, and other qualities, Sattva, Rajas, &c.—the creations of Mâyâ.

जीवस्य कर्तृत्वभोक्तृत्वादिसंसारः स्वाभाविको न भवति किंतु देहेन्द्रियाद्युपाधिकृत इत्याह ।

गुणान्वयः फलकर्मकर्ता—फलकर्मकर्ता means the performer of action, for the sake

of fruit (फलार्थस्य कर्मणः कर्ता गुणान्वयः) shows the cause of ction, and means, "whose connection (अन्वयः) is with the qualities called स्व, रजः, and तमः". A little of Rajas, mixed with a predominance of Sattva, leads to actions for the sake of knowledge or salvation. A little of Sattva, mixed with a predominance of Rajas, leads to actions, for the sake of (temporary Heaven) A little of Rajas, mixed with a predominance of Tamas, leads to actions, the fruit whereof is Hell

गुणान्वयः सत्त्वरजस्तम आख्यैर्गुणैरन्वयो यस्य सगुणान्वयः। ईषद्रजोन्वित सत्त्वगुणपरवशः सन् ज्ञानद्वारेण मोक्षार्थं कर्म करोति। ईषत्सत्त्वान्वित रजोगुणपरवशः सन् स्वर्गादिफलसाधनं कर्म करोति। ईषद्रजोन्वित तमोगुणपरवशः सन् नरकादिसाधनं कर्म करोति॥

कृतस्य तस्यैव—तस्यैव qualifies कृतस्य=कर्मणः after which फलस्य is understood Experiencer of the fruit of the same action (स्वकृतस्य तस्यैव कर्मणः फलस्य)

च = एव alone (He alone) स एव।

विश्वरूपः—Having many forms (नानारूपः)

त्रिवर्त्मा—Having three paths (त्रिमार्गः) fully explained in I. 4.

प्राणाधिपः—the Master of the breaths and the organs of sense (पंचवृत्त-मुख्य प्राणस्य करणाख्येतर प्राणानां चाधिपः स्वामी)

संचरति—wanders in this and other worlds The Vedic peculiarity here is the use of Parasmaipada, instead of Âtmanepada (for the rule is that the √चर् with सम्, when connected with a word in the instrumental case, always gets the Âtmanepada terminations) इह लोके परलोके च संचरति संचरते परिभ्रमति। छान्दसं परस्मैपदम्। (समस्तृतीयायुक्तात्) रथेनसंचरते।

MANTRA V. 8.

अंगुष्ठमात्रो रवितुल्यरूपः संकल्पाहंकारसमन्वितो यः।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः॥८॥

8 The lower self, which, about the size of a thumb, and luminous like the sun, is connected with desire and egoism, is also known to be about the size of a probe's edge, on account of the quality of Reason and the quality of the Soul.

NOTES.

This verse also indicates the essential as well as the phenomenal (apparent) attributes of the individual soul. The essential attributes mentioned are the self-luminous nature and "the quality of the Soul," *i.e.*,

pure consciousness The phenomenal or apparent attributes are due to the super-imposition of Reason—the home of desires and the creation of Mâyâ (also called the inner organ or अन्तःकरण) upon the true, pure consciousness, the Soul So, essentially, the individual soul is identical with the Self-Luminous Brahm जीवत्य जीवत्वस्य बुद्ध्याद्युपाधि—आरोपेण आभासत्वं ज्ञाताज्ञाततया सर्वसाक्षित्वात् स्वयंप्रकाशत्वं चाह ।

अंगुष्ठमात्रः—Explained in III 13

रवितुल्यरूपः—Luminous like the Sun This expression indicates the essentially divine nature of the Self Just as the Supreme Being is Self-Luminous like the Sun, in the same way is the individual soul essentially Self-Luminous like the Supreme Being रवितुल्यरूपः स्वयंप्रकाशः ज्योतिः स्वरूपः । Now, in what way can the individual soul be called Self-Luminous? In the sense of being the witness of knowledge and ignorance, *i.e*, he knows that he knows something, and also knows that he does not know some other things So he has a knowledge of knowledge as well as a knowledge of ignorance.

रवितुल्यरूप "इदं जानामि" इति ज्ञाततया "तदतिरिक्तं सर्वं न जानामि" इति अज्ञाततया च ज्ञातृज्ञानज्ञेयादि सर्वस्य साक्षित्वात् स्वयंप्रकाशरूपः ॥

संकल्पाहंकारसमन्वितः—Connected with (or full of) desire (संकल्प). The operations of the mind ("may I get this") and egoism. These are the apparent or phenomenal attributes.

(संकल्पो मनसो व्यापारः) मनोरथः (इदं मे स्यादितिरूपः) बुद्धेर्गुणेन—(*a*) the quality of Reason or inner organ—desire, &c बुद्धेः अन्तःकारणस्य गुणः कामादिः

(*b*) the quality of the subtle body, finiteness, division, &c. (बुद्धेर्लिंग शरीरस्य गुणेन परिच्छेदभेदादिना)

These also are the apparent or phenomonal qualities of the individual soul.

आत्मगुणेन—By the quality of the Soul, *i.e.*, the Supreme Being. This *essential* divine attribute is Self-Consciousness

(स्वस्वरूपभूतचिद्गुणेन) This quality and expression should be connected with दृष्टः ॥ The nature of the individual soul is revealed only by self-consciousness, and not by any other method. (स्वस्वरूपभूतचिद्गुणेनैव दृष्टः नाऽन्येनैव दृष्टः प्रकाशितः) आराग्रमात्रः—आरः or आरं = a probe or a pricking instrument अग्र means edge. The edge of a probe is very fine. So the size of the individual soul is very minute. Now, what makes this size so minute? Connection with the Buddhi, or reason, the lower consciousness, which is so narrow in scope.

आरा प्रतोदः (pricking instrument) तदग्रपरिमाणः । बुद्धिधर्म परिच्छेदेनैव आराग्रमात्रो न स्वतः ।

अपरः—The lower Self. अवरः is another reading, meaning the same thing अपि to be connected with आराग्रमात्रः (अपेः आराग्रमात्रेणाऽन्वयः)

MANTRA V. 9.

वालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्प्यते ॥९॥

9 When the one-hundredth part of the edge of a hair is (further) divided (in imagination) into one-hundred sub-portions, the individual soul should be known to be as minute as that sub-portion, and it (the Soul) is capable of Infinity.

NOTES.

This verse is a further explanation of both the sides of the individual soul, phenomenal as well as essential The phenomenal, owing to the obstruction caused by ignorance, &c., is very minute and narrow; while the essential aspect is fit for Infinity, *i.e.*, is the Supreme Being Himself—One, without a second.

(अविद्याद्युपाधिकत्वात् जीवस्य तस्योक्तपरिच्छेदस्य औपाधिकत्वेन आभासत्वं स्वतोऽद्वितीयत्वं चाह)

वालाग्रशतभागस्य—Of the hundredth part of the edge of a hair (वालाग्रस्य यः शततमो भागः तस्य)

शतधा कल्पितस्य च—further divided into one hundred sub-portions in imagination (कल्पित), because actually it cannot be divided. So the individual soul is as minute as the one hundredth portion of the edge of a hair

केशशतांशशतांशः कर्तुमशक्यः, तथापि तं मनसा परिकल्प्य तद्वत् जीवोऽतिसूक्ष्मः)

च—used for emphasis (अवधारणे) (आनन्त्याय) आनन्त्याय—For infinity, for being Brahm, *i e.*, essentially it is only the Supreme Being, the One, without a second (ब्रह्मभावाय, स्वरूपेणाऽद्वितीय एव)

कल्पते—is fit for, capable of (समर्थः)

MANTRA V. 10

नैव स्त्री न पुमानेष न चैवायं नपुंसकः । यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते ॥१०॥

10. It is neither woman, nor is it man, nor is it

neuter (hermaphrodite). It is influenced (or connected, bound) by whatever particular body it takes.

NOTES.

This verse points out that the sexual or non-sexual qualities do not essentially form part of the nature of the soul These qualities are physical, and the individual soul attributes these to itself owing to ignorance

जीवस्य स्वतः स्थूलदेहतद्धर्मशून्यत्वं स्वाविद्यया स्थूलदेहोपाधिकत्वं तत्तद्धर्मभाक्त्वं चाह ।

नपुंसकः—A hermaphrodite (neither man nor woman)

रक्ष्यते—is influenced (attributes those qualities to itself) Another reading is युज्यते—is bound or connected रक्ष्यते संरक्ष्यते तत्तद्धर्मान् आत्मनिऽध्ययाभिमन्यते । युज्यते—संबध्यते ।

MANTRA V 11

संकल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्यात्मविवृद्धजन्म । कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥११॥

11. The growth and birth of the individual soul are produced by (depend upon) feeling, contact, sight, attachment (or ceremonial sacrifice), as well as by the gift (showering) of food and water. The individual soul successively attains forms in bodies, in accordance with its actions.

NOTES

This verse describes in detail the causes of the soul's journey in the world in various bodies.

केन तद्धसौ शरीराणि आदत्ते इति आत्मनः कर्तृत्वादिसंसारधर्मभाक्ते निमित्तमाह ।

संकल्पनं—The first cause of the attainment of good or bad bodies is feeling or desire (संकल्प) Bad feelings (or desires) lead to bad births, and good feelings to good births The radical cause of the bondage to births, good or bad, therefore, is feeling or desire. A similar thought is expressed in the Gita—"ध्यायतो विषयान् पुंसः संगस्तेषूपजायते" &c.

(संकल्पनं मनसो व्यापारः इष्टानिष्टविषयः, पुण्यहेतुः पापहेतुर्वा)

स्पर्शनं—is the contact (संग) with, or attainment of, external things. This is the next stage. When the mind has been longingly thinking of some external thing, it generally happens that the thing is actually attracted to the Soul Now, contact, similarly, may be good or bad, accord-

ing to the nature of the things, and so will be the birth, &c., resulting therefrom (स्पर्शनं बाह्यविषयोपलम्भः, त्वगिन्द्रियव्यापारः पुण्यहेतुः पापहेतुर्वा)

दृष्टि—The sight of the same external thing It is a Psychological fact that in the Process of our cognition of the external world, touch precedes sight. This sight, similarly, may be good or bad (दृष्टिः दर्शनं चक्षुर्व्यापारः पुण्यहेतुः पापहेतुर्वा)

मोहः—Attachment, good or bad Another reading is होमैः—the ceremonial हवन, which may be good, as Agnihôtra, &c , and bad, if performed for magical or malicious purposes (in general any manual action or physical deed).

This stands for other external actions done by other organs also

होमो हस्तव्यापारोऽग्निहोत्रादिहोमः पुण्यहेतुर्भवति । अभिचारादिहोमः पापहेतुः । इतरेन्द्रिय व्यापाराणामपि उपलक्षणमेतत् ॥

ग्रासाम्बुवृष्ट्या च (*a*) ग्रास (literally, morsel), means food अम्बु water By the showering or giving of food and of water This charity may be good or misguided

ग्रासवृष्ट्या अम्बुवृष्ट्या च । ग्रासोऽन्नम् । अम्बुवृष्टिः उदकदानं, योग्यायोग्येषु दानात् पुण्यहेतुः पापहेतुर्वा ॥

(*b*) food, water, and removal of pain or pleasure (वृष्टि, from √व्रश्च् to cut)

ग्रासः, अम्बु, तथा वृष्टिः—अर्थानर्थोच्छेदनम् अनर्थवतामनर्थोच्छेदनं पुण्यहेतुः । अर्थवतामर्थोच्छेदनं पापहेतुः

(*c*) Or, Śankarâchârya combines ग्रासाम्बुवृष्ट्या with आत्मवृद्धिजन्म as an analogy Just as the growth of the body (आत्मन्) depends upon food and water, in the same way does the soul attain different bodies, in accordance with actions

तत्र दृष्टान्तमाह—ग्रासाम्बुनोः अन्नपानयोः वृष्टिः आसेचनं निदानमात्मनः शरीरस्य वृद्धिर्जायते यथा तद्वत् इत्यर्थः ।

आत्मविवृद्धिजन्म—the birth and growth of the individual soul. The word "growth" is significant and stands for other changes, as decay, old age, &c., also (आत्मनः विवृद्धिश्च जन्म च विवृद्ध्यादीतरभावविकारश्च भवति । विवृद्धिरिति उपलक्षणम्)

कर्मानुगानि—according to actions. This and the following words of the same verse are an explanation of the first half in easier style

(इममेवार्थं स्पष्टतया व्यावर्णयति—कर्मानुगानि कर्मानुसारीणि)

अनुक्रमेण—क्रम means order अनु = following (every action) successively. (अनुक्रमेण अनुकर्मपाकम् अनुसृत्य क्रमेण)

देही—the individual soul characterized by the subtle body (देही—लिंगशरीरोपाधिक आत्मा)

स्थानेषु—in positions or bodies, as of Gods, men, animals (देवतिर्यङ्मनुष्यादिषु)

अभिसंप्रपद्यते—attains (all the (organs of sense, &c.) collective and individual forms.

(अभि अभितः समष्टिव्यष्टिरूपः समस्तकार्यकरणान्यहंममाभिमानी आत्मा संप्रपद्यते संप्राप्नोति)

MANTRA V. 12

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति। क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥१२॥

12 The individual soul accepts many (bodily) forms, gross and delicate, by its own qualities, by the qualities of its actions, and by the qualities of its thoughts; another cause, also, of their combination has been seen.

NOTES.

This verse particularizes the forms mentioned in the above verse.

(रूपाणि अभिसंप्रपद्यते इत्युक्तं कानि तानि इत्यत आह)

स्थूलानि—(a) gross, as of stones, or even those in which earthly element is predominant.

(b) large, as of elephants, &c

(स्थूलानि अश्मादीनि, पार्थिवानि शरीराणि अथवा हस्त्यादि—शरीराणि)

सूक्ष्माणि—(a) subtle or delicate, e g, the bodies of gods, or those in which fiery, airy or ethereal element is predominant

(तैजसधातुप्रभृतीनि वायवीयानि वियन्मयानि वा देवादिशरीराणि)

(b) small, as the bodies of mosquitos, &c., (सूक्ष्माणि मशकादिशरीराणि).

स्वगुणैः (a) By its qualities, Sattva, Rajas and Tamas which are the qualities of Avidyâ, by which it is influenced itself.

(b) By the qualities of its impressions and experiences of desirable or undesirable things.

(c) By the qualities of the soul, existence, cognition and happiness

(a) स्वगुणैः स्वस्मिन् अध्यस्तत्वात् स्वकीयाऽविद्या तस्या गुणैः सत्त्वरजस्तमोभिः॥

(b) विहितप्रतिषिद्धविषयानुभवसंस्कारैः ॥ (c) स्वस्य आत्मनो गुणैः सत्ता स्फुरणादिभिः ॥

वृणोति—chooses, accepts, takes (स्वीकरोति, आदत्ते, संभजते)

क्रियागुणैः—By the qualities of actions, as pointed out by the Vedas and the Smiritis.

(श्रौतस्मार्तविहितप्रतिषिद्धधर्माधर्मलक्षणैः)

आत्मगुणैः—(a) By the qualities of the mind or inner organ, desire, knowledge, &c.

(b) By the qualities of the subtle body.

(a) (आत्मनोऽन्तः करणस्य गुणैः इच्छाज्ञानादिरूपैः)

(b) (आत्मा, लिंगशरीरं तस्य गुणैः)

तेषां— of the various bodies and the individual soul

(तेषां कार्यकरणस्वामिनः कार्यकरणानां तद्धर्माणां च)

संयोगहेतुः—Cause of connection or combination

अपरः—Another, i e, Previous Consciousness, i e., wisdom acquired in the Previous birth The cause of a particular birth is not simply the qualities of knowledge and actions possessed immediately by the deceased spirit, but also the nature of the mind or consciousness in the previous birth. It is an allusion to a statement common among the Upaniṣads that the form of a particular birth depends upon the present (1) knowledge (विद्या) (2) actions (कर्म) and (3) the nature of mind or mental calibre in the previous birth (पूर्वप्रज्ञा)

(अपरोऽन्योऽपि दृष्टः पूर्वप्रज्ञाख्यः श्रुतौ दृष्टः । तं विद्याकर्मणी आरभेते पूर्वप्रज्ञा च इति श्रुतेः)

MANTRA V. 13.

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्त्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१३॥

NOTES.

This verse has already been translated and annotated in VI. 14, except that, instead of "minuter than the minute," translate "without beginning and without end."

In the above verses, the causes and forms of the soul's imprisonment and journey in the world have been described. This verse points out the way of the soul's salvation.

(त्वं पदार्थभूतजीवस्य संसरणप्रकारमुक्त्वा इदानीं तस्य तत्पदार्थैनैक्यज्ञानात् मोक्षसिद्धिमाह)

MANTRA V 14.

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥१४॥

इति श्वेताश्वतरोपनिषत्सु पञ्चमोऽध्यायः ॥ ५ ॥

14 Those abandon the body (for ever), who know the Luminous Being, who is attainable by (a pure) heart, who

is spoken of as "Bodiless," who brings about Creation and Destruction, who is Śiva, the untainted, and the Creator of powers.

NOTES.

This verse, in conclusion, briefly describes the Chief End and its means. (इदानीं संक्षेपेण उत्तममुपायमुपेयं चोपसंहरति)।

भावग्राह्यं—ग्राह्य = to be attained or grasped.

भावः—purified heart. (परिशुद्धान्तःकरणग्राह्यम्)।

अनीडाख्यम्—(a) नीड means place, support, receptacle or body. आख्या means name or

आख्य—spoken of in the Upaniṣadas as "whose name is Bodiless" or "who is called as having no body or support"

(b) who is without place or body (नीड) and without name (आख्या)

(a) नीड शरीरं तद्रहितत्वेन उपनिषत्सु, आख्यायमानम्।

नीडं स्थानं आख्याऽभिधानं ते नीडाख्ये अस्य न विद्येते।

भावाभावकरं—(a) भावः = creation ; अभावः = destruction. The maker or bringer of creation and destruction ,

or, (b) who brings about the destruction of creation.

(भावाभावयोः सृष्टिसंहारयोः कर्तारं, भावस्य जगतः अभावकरं संहारकर्तारं वा)।

कलासर्गकरं—(a) कला means the 16 powers described in षोडशान्तम् I 4. सर्गकरः = creator, so the creator of powers.

(b) कला also means the Power, Mâyâ. "Who creates by his Power, Mâyâ.

(c) or creator of the Vedas and other sciences (कला, ।

(a) षोडशकलानां प्राणादिनामान्तत्वेन सृष्टिकरम्।

(b) कलया मायया सृष्टिकरम्।

(c) वेदानाम् इतरविद्यानां च सृष्टिकरम्।

ते जहुस्तनुम्—They abandon the body for ever, never to take it again, *i.e.*, attain eternal salvation. (यथा पुनरादानं न कुर्वन्ति एवं शरीरं त्यजन्ति).

Here ends the fifth chapter.

CHAPTER VI

षष्ठोऽध्यायः ॥६॥

MANTRA VI. 1

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥१॥

1. Some wise men speak of Nature (of things) as the (cause of the Universe), others, being full of delusion, speak of Time (as the cause); but it is the greatness of the Luminous Being in this world by which the wheel of Brahm (or the Universe) is revolved

OTES

In the previous Chapters the dependence of self-control, &c., on the grace of God and the need of prayer have been pointed out. The attributes of God, therefore, whose grace has been so much glorified, and prayer to whom so much emphasized, are the most important subjects which a salvation-seeker likes to know This Chapter, therefore, first rejecting the other imaginary causes of the Universe, describes in detail the attributes of the Supreme Being Although this subject has been already dealt with in the previous Chapters, yet this subject being profound, requires fuller explanation, which is given herein

धातुप्रसादोपायौ धातुः प्रार्थनादिकं च दर्शितम् । ततः कस्यचिद्धातुः प्रसादो मया संपादनीय इति अधिकारिणमवलोक्य श्रुतिः कालादिपक्षान् पूर्वपक्षीकृत्य आनन्दात्मानं फलरूपं प्रतिपादयितुम् अन्तिममध्यायमारभते । यद्यप्ययं अर्थः प्रथमेऽध्याये उक्तः तथापि तद्व्याख्यानत्वादुत्तरस्य सर्वस्य ततः पुनरभिधानं न दोषाय ॥

स्वभावं—The nature of things (already explained in I. 2) This stands for all other non-Vedic theories, *i.e.*, theories propounded by those who do not believe in the Vedas (**स्वभावमिति वेदबाह्यजगत्कारणवादानाम् उपलक्षणम्**).

कवयः—Literally speakers, (from √कु to speak), wise men. (**वक्तारः, मेधाविनः कुशब्दे**) ।

भ्राम्यते ब्रह्मचक्रम्—Explained in I 6.

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः ।
तेनेशितं कर्म विवर्ततेह पृथ्व्याप्यतेजोऽनिलखानि चिन्त्यम् ॥२॥

2. Governed by Him who always pervades this whole (world), who is consciousness itself, the Creator of Time, possessing faultless qualities, and Omniscient, the world of effects (as is well-known) assumes different forms (of) Ether, Air, Fire, Water and Earth—this should be considered (by seekers after the Truth)

NOTES

This verse emphatically declares that the Omniscient God alone is the Supreme cause of the world, and that the so-called causes of the world (ether, heat, &c.) are merely the different forms of effects produced by the operation of Mâyâ and its Lord

परमेश्वरस्यैव सर्वव्यापकत्वेन ज्ञातृत्वं सर्वस्रष्टृत्वं नान्यस्य इत्याह । लोके कारणत्वेन प्रसिद्धानां वादिप्रसिद्धानां च कारणानां सर्वेषां मायोपाधिकपमेश्वर विवर्तत्वमेव न तु स्वातंत्र्यमिति चिन्त्यं परीक्षकैरिति वाक्यशेषः ॥

आवृतं—Encompassed, pervaded (**व्याप्तम्**) ।

ज्ञः—Consciousness itself (**बोधस्वरूपः**) ।

कालकारः—Creator of Time. Another reading is "**कालकालः**" The Governor or Destroyer of Time. (**कालस्यापि कालो नियन्ता उपहर्ता च**) ।

गुणी—Having faultless qualities, as sinlessness, &c , or having the quality of Power in the form of Mâyâ. (**गुणी अपहतपाप्मत्वादिगुणको मायाशक्तिगुणको वा**)।

सर्वविद्यः—Omniscient or the Lord of all sciences (**सर्वं जानातीति, "सर्वा विद्या अस्य" इति वा**) ।

कर्म—The world of effects ; literally, that which is made. **कार्यजातं, जगत् , क्रियते इति कर्म ।**

विवर्त्तते—assumes many forms. The word **विवर्त** is significant. It means unreal change, just as gold when formed into different ornaments is said to have changed Really the gold has not changed. So all phenomena present unreal changes to the true thinker, and the world is also called a **विवर्त** of the true Reality Brahm. The world assumes different forms by the Mâyâ or Power of the Lord.

विवर्तते नानारूपं भवति । विवर्तते इत्यनेन सर्वोऽपि प्रपंचो विवर्तात्मक इत्युक्तं भवति । अतात्त्विको अन्यथाभावो विवर्तः । साक्षात् वा परम्परया वा ब्रह्मण एव सर्वः प्रपंचो विवर्त इत्याह ॥

पृथिव्यप्तेजोऽनिलखानि—These should be translated in the real order of their creation—ether, air, fire, water and earth Now these are the original forms of विवर्तs. Or, the grammatical connection is—(पृथिव्यप्तेज &c. standing in apposition with कर्म) "The effect called ether assumes different forms under the control of God" and so on.

विवर्तरूपाण्याह—पृथ्वीति—पृथिव्यादिरूपं भवति । अथवा ईश्वरमायया आकाशाख्यं कर्म विवर्तते । ततो वायुस्ततो तेज इत्यादि चिंत्यम् ॥

ह = as is well-known (ह इति प्रसिद्धौ) ।

चिंत्यम्—This should be considered by the Seekers after the Truth. That is, the true process of causes is in the manner indicated above, and thinkers should follow this process while meditating on causality. Other so called independent causes are only subject to the Supreme Being (चिन्तनीयं चिन्तार्हं—ईश्वरपरीक्षकैरिति शेषः) ।

MANTRA VI. 3

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥३॥

3 Having done His work, having renounced (all attachment to) works, and then having brought about the communion of the individual soul with the Supreme Soul, (one gets salvation) by means of one, two, three or eight, and by (the lapse of) Time, as well as by the subtle spiritual (moral) qualifications.

Or,

Having created that world of (original) effects, having looked at (them), and having brought about the combination of the individual soul with (various) substances, either with one, two, three or eight, and with Time, as well as with the subtle qualifications of the mind (the Creator completed the Creation).

This verse has been quite differently interpreted According to the majority of commentators, it describes the process of the attainment of true knowledge and salvation resulting therefrom According to Sankar âchârya, however, this verse describes the evolution of original effects (the five elements, &c) in the process of creation and their grouping into various combinations, as the verse repeats the "तत्कर्म" referred to in the 2nd verse, which undoubtedly deals with creation (सम्यग्ज्ञानप्रकारमाह (*b*) तत् चिन्त्यम् इति प्रपंचयति) ।

तत्कर्म (*a*) God's works performed for the sake of pleasing God The performance of religious acts like ज्योतिष्टोम, &c (तत्कर्म तदर्थं ईश्वरसमाराधनार्थं कर्म ज्योतिष्टोमादि) ।

(*b*) (The world of various original effects as the five elements) (पृथिव्यादि).

कृत्वा—(*a*) Having performed (अनुष्ठाय) ।

(*b*) Having created (सृष्ट्वा) ।

विनिर्वर्त्य—(*a*) Having thoroughly renounced (all attachment to works or controlled the mind. (सर्वकर्म संन्यासं कृत्वा, विशेषेणनिवृत्तिं कृत्वा वा) ।

(*b*) Having looked beforehand at the world to be created (प्रत्यवेक्षण कृत्वा)

तत्वस्य तत्त्वेन—(*a*) तत्त्वस्य = of the individual soul (in both the interpretations) तत्त्वेन with the Supreme Soul (त्वं पदार्थस्य तत्पदार्थेन) ।

(*b*) Of the individual soul with the five elements (तत्त्वेन भूम्यादिना)

समेत्य योगम्—(*a*) Having brought about union or communion in the form of unity or identity (ऐक्यलक्षणं योगं सम्यक् प्राप्य) ।

(*b*) Having combined (संगमय्य) ।

एकेन—(1) With the 1st interpretation, एकेन, &c , have two meanings (*a*) the communion is obtained either in the course of one **life,** or two or three or eight (एकेन जन्मना कश्चित् द्व्यादिभिर्जन्मभिरष्टपर्यन्तैः) ।

(*b*) एकेन = devotion to the Guru द्वाभ्याम् = devotion to Guru and to God त्रिभिः—the three spiritual systems or stages hearing, reflecting, and repeating. अष्टभिः—the eight elements of Yoga यमनियम, &c

एकेन गुरूपसदनेन, द्वाभ्यां गुरुभक्तीश्वरभक्तिभ्यां, त्रिभिः श्रवणमनननिदिध्यासनैः, अष्टभिः, यमनियम—आसन प्राणायाम प्रत्याहार धारणाध्यानसमाधिभिः ॥

(2) Or, with Sankarâchârya's interpretation, एकेन, &c., means the various combinations of the different elements, एकेन = पृथिव्या, while the "eight" are (1) the five elements, (2) mind and Buddhi, (3) Ego

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

कालेन—By the lapse of time In this or the next birth (इह जन्मनि जन्मान्तरे वा)—(combination) **with** time

आत्मगुणैः—(*a*) Moral qualities as kindness, forbearance, &c. (दयाक्षान्ति शौचादिभिः) ।

(*b*) Mental qualifications (of the mind) as desires, &c. (अन्तः करणगुणैः कामादिभिः) ।

MANTRA VI. 4

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः । तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥४॥

4. At the non-existence of (the things of the world) there will be destruction of (all) the performed actions of him, who, having performed deeds of godly merit absorbs all (created) things into (their final cause). At the destruction of (those) actions, he goes (quite a divine being) different essentially from matter and material things.

NOTES.

This verse further describes the process of meditation and Samadhi —the means of True Knowledge and Divinity. The process of Samadhi consists in tracing back all the worldly phenomena and effects to their True and Primary Cause—the Supreme Being. The mind goes on absorbing the gross effects into the Subtle Causes, *e.g.*, the world into five elements, these into Mâyâ, and Mâyâ into Brahm When the one true existence has been realized, separate existences vanish away, and Divinity is realized.

पूर्वोक्तमेवार्थं स्पष्टीकरोति । विनियोजयेत इति यतेः समाधिप्रकारकथनम् । सर्वं कार्यजातं पंचीकृतमहाभूतेषु प्रविलाप्य तानपि परम्परया मायामात्रतया प्रविलाप्य मायामपि सन्मात्रतया ब्रह्ममात्रतया प्रविलाप्य एवं यः कार्यं सर्वं कारणे ब्रह्मणि विलापयेत् तदा तेषां कार्याणां ब्रह्मज्ञानेन अभावे सति ॥

आरभ्य—Having performed (कृत्वा) ।

गुणान्वितानि—Full of those qualities of which devotion to God forms a prominent part, full of good or godly merit (ईश्वरसमाराधनगुणान्वितानि) ।

भावान्—All the created things पदार्थान् ।

विनियोजयेत्—(a) literally mentally concentrate on, absorb in (their true cause); meditate on their true reality (तावन्मात्रतया चिन्तयेत्)।

(b) Dedicate to God (Sankar) ईश्वरे समर्पयेत्।

तेषामभावे—(a) At the disappearance of their (separate and individual) existence, owing to the realization of the Unity of God

ईश्वरैकत्वापरोक्ष्यात् तेषां सर्वेषां प्रकृतिप्राकृतानामभावे दाहे सति।

(b) On account of the destruction of attachment (Sankar) (आत्मसंबन्धाभावे सति)

कृतकर्मनाशः—Destruction of performed action (कृतस्य कर्मणः नाशः)।

तत्त्वतोऽन्यः—तत्त्वतः means from matter and material things. अन्यः = Different Different from (or freed from) Mâyâ and material things he goes as (or becomes) a Divine Being प्रकृति प्राकृतेभ्योऽन्यः ईश्वरतत्त्वो भूत्वा याति इत्यर्थः अविद्या तत्कार्येभ्यो विनिर्मुक्तः।

MANTRA VI. 5

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥५॥

5. He has been realized as the Original Cause (of all); the cause of the causes of (bodily) attainment, beyond the three-fold time, and also independent of (the sixteen) powers. (He goes) having worshipped Him, having many forms, the cause of all existence, the True, Praiseworthy. Luminous and already situated in his (the worshipper's heart).

NOTES.

आदिः—The cause of all (सर्वस्य कारणम्)।

संयोगनिमित्तहेतुः—(a) संयोग is the attainment of different bodies, connection with various physical forms. निमित्त means the causes of that attainment or connection. Now it is well-known that the causes of good or bad bodies are good or bad deeds performed by the individual soul. हेतु means the cause. God is said to be the cause of a man's good or bad deeds, *i.e.*, He is said to stimulate men to good or bad actions. So it really means, He who stimulates men to good or bad actions, which are the causes of the attainment of various bodies.

(b) संयोग also may mean union with the Supreme Being, and in this case the expression will mean "the cause of the causes of union with the Supreme Being."

(c) The cause of bodily connections (or connection with Avidyâ is also said to be Mâyâ and so the Supreme being is the cause of Mâyâ, which Mâyâ is the cause of bodily connections

(d) The causes of connection or combination are nature, time, &c., and the Supreme Being is the cause of all these causes of connection

This verse describes the worship of God as a means of true knowledge (सम्यग्ज्ञानसिद्ध्यर्थं परमेश्वरोपासनमाह) ।

संयोगनिमित्तहेतुः ! (a) शरीरसंयोग निमित्तानां पुण्यपापनां हेतुः "एष हि साधुकर्म कारयति" इत्यादि श्रुतेः (b) संयोगनिमित्तहेतुः । संयोगो जीवस्य परेण ऐक्यं तस्य निमित्तानां हेतुः । (c) संयोगोऽविद्या संबन्धः तस्य निमित्तम् अविद्यैव तस्याः हेतुः (d) संयोग निमित्तानि स्वभावकालादीनि तेषामपि हेतुः॥

अकलः—(a) Independent of (the sixteen) powers.

(b) Without limbs or parts.

(a) षोडशकला प्राणादिनामान्ता अस्य न विद्यन्ते इति । (b) " कला अवयवाः अस्य न सन्ति" निरंशः ।

भवभूतम्—भवः = The cause of the existence of all. **भूतः** = The True.

भवश्चासौभूतश्च इति भवभूतः । भवति अस्मात् सर्वम् इति भवः । भूतः अवितथस्वरूपः॥

पूर्वं स्वचित्तस्थम्—Already present in his (the worshipper's) heart (**पूर्वमेव तस्मिन् प्रत्यक्तया स्थितम्**)

उपास्य after this **याति** of the above verse, or **विदाम** of the 7th verse is understood. (**याति इति पूर्वत्र संबन्धः । "विदाम" इति परत्र वा**) ।

MANTRA VI. 6

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्तते यम् । धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥६॥

6. He, owing to whom this universe revolves, is above and different from the world (or body), Time, and form. Having known the Uplifter towards Dharma, the Destroyer of sin, the Lord of powers, present in the reason, the Immortal, and the support of the Universe (he, the knower) (goes as a Divine Being).

This verse expresses and explains the Divine attributes (पुनरपि तमेव दर्शयति)।

वृक्षः—The Universe or the body ; already explained in IV 6 (संसारवृक्षः शरीरं वा)।

आकृति—(a) Form (b) Mâyâ, literally that which is made or changed into several forms, (c) class or caste

(a) आकारः (b) आ समन्तात् कार्यरूपेण क्रियते इति मायाख्या प्रकृतिः (c) जातिः।

परः—Superior, above (ज्यायान् उत्कृष्टः)।

अन्यः—Different (विलक्षणस्वभावः)।

प्रपंचः—The Universe, the world of Phenomena

परिवर्तते—Moves or revolves (आवर्तते)।

धर्मावहं—The uplifter towards Dharma ; He who leads us to Dharma ; the producer of Dharma (धर्मं प्रापयति, धर्मजनकं)।

पापनुदं—The Destroyer of sin, (पापं विनाशयतीति)।

आत्मस्थम्—Present in the Reason (बुद्धौ स्थितम्)।

विश्वधाम—धामन् means home, receptacle or support The support of all or of the Universe (विश्वाधारः)।

ज्ञात्वा—Having known—after this "याति, &c." of the 4th verse is understood.

MANTRA VI. 7

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम्।
पतिं पतीना परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥७॥

7 May we know that Supreme and Mighty Governor of governors, that Supreme God of the gods, that Supreme Lord of the Lords, who is beyond (Mâyâ and material things), Self-Luminous, the Ruler of the Universe, and praiseworthy.

NOTES.

This verse describes the unrivalled supremacy of God and the experience of those who know Him. (परमेश्वरस्यैकत्वं तदेकत्वदर्शिनां कृतकृत्यतानुभवं चाह)

ईश्वराणाम्—The Great gods or governors—refers to Brahmâ, Visnu and Śiva. (ब्रह्म विष्णुरुद्राणाम्)।

देवतानाम्—The ordinary gods, as Agni, Indra &c. (अग्नीन्द्रादीनाम्)।

दैवतं—A God or deity.

पतीनां—Of the Lords or guardians of the world. It refers to प्रजापति &c., Indra, &c., are not superior to the Prajâpatis like इन्द्रादयः कश्यपादीनां प्रजापतीनां (=पतीनां) न पतयोऽयं तु प्रजापतीनामपि पतिः ।

परस्तात्—Beyond Mâyâ and its creatures (प्रकृति प्राकृतेभ्यः परस्तात्—अविद्यायाः परतः) ।

विदाम—This word has two-fold meaning (*a*) It may be parsed as an imperative mood and in that case the verse becomes a prayer to the Almighty for knowledge. (*b*) It can be parsed as imperative mood **in the sense** of the Present Tense Here the Author gives expression to his own experience that he knows the Supreme Being The lack of Guna in विदाम is due to peculiarity of Vedic Grammar

(*a*) साक्षात्करवाम इति लोट् (*b*) विद्मः लडर्थे लोट छान्दसो गुणाभावः ।

MANTRA VI. 8

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥ ८ ॥

8. His body or organ does not exist; His equal or superior has not been seen; His supreme power has been heard to be varied; and his knowledge, power and action (are) natural.

NOTES

This verse points out the Perfect Freedom of God, His absolute independence of means and motives, as well as of the body and its organs. परमेश्वरस्य नैरपेक्ष्यमाह । त्यक्तसर्वपरिच्छेदा अनन्तसत्ता ईश्वरस्य स्वाभाविकी न अन्यायत्ता ॥

कार्यं—Body or End (motive) (शरीरं फलं वा) ।

करणं—Organ, means, instrument (साधनं इन्द्रिय वा) ।

स्वाभाविकी—Natural, inherent from Eternity, not received accidently from outside, not depending on any organ (अनागन्तुका, अनादिसिद्धा) (अनायत्ता) ।

ज्ञानबलक्रिया च—This expression, being a collective compound, should have been in the Neuter Gender; but it is retained in the feminine owing to peculiarity of Vedic Grammar This expression has been variously interpreted :—

(*a*) Knowledge, power (of control) and action (of changing the different qualities)

(*b*) The movement of knowledge and the movement of power

एकवचनत्वेऽपि अनपुंसकत्वं श्रौतम् । (a) ज्ञानं, बलं क्रिया च (b) ज्ञानक्रिया (सर्वविषय ज्ञानप्रवृत्तिः) ॥ बलक्रिया स्वसंनिधिमात्रेण सर्वं वशीकृत्य नियमनम् । सर्वसत्वगुणपरिणामरूपा क्रिया ॥

MANTRA VI 9.

न तस्य कश्चित्पातिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥ ९ ॥

9. In this world there does not exist any Lord of His, nor any Governor, nor (there is) any characteristic proof of His (existence); He is the Cause, the Lord of the guardian-deities of organs; (there does not exist) any Creator or Superintendent of His.

NOTES.

The eighth verse has scope for an objection. The Lords of Power (mentioned in the 8th verse) as Prajâpati, &c, have a Superintendent Hiranyagarbha over them Similarly there may be a Superintendent of God This verse is an answer to this probable objection No such Superintendent of God exists ननु शक्तिमतां प्रजापतीनां दक्षादीनां पतिर्हिरण्यगर्भो दृष्टः तद्वदस्यापि स्यादित्यत आह ॥

लिंग—(a) This word literally means a symbol or sign, a characteristic and inseparable attribute which may suggest the existence of its possessor. Now God is really unqualified, therefore no quality can be a proof of his characteristic existence. Again, by the inferential or inductive method, some **cause** is no doubt inferred from this world which apparently and clearly is an effect, but the **nature** of the cause cannot be inferred, so a characteristic proof is wanting Only the Vedas give us the characteristic nature of God

(a) लिंगम् अव्यभिचरितो धर्मोऽनुमितिसाधनं स च तस्य नास्ति अधर्मत्वात् । (b) प्रपंचाख्यकार्यदर्शनात् कारणमात्रमेवानुमीयते न कारणविशेषः । अतः सर्वज्ञं ब्रह्म जगत्कारणमित्यस्यार्थस्य वेदैकसमधिगम्यत्वं नाऽनुमानगम्यत्वम् ॥

(b) लिंगं also means the body, literally, that which goes (लिंग्यते गम्यतेऽनेन इति शरीरीमित्यर्थः) ।

(c) लिंगं also means *cause* referring to God being causeless, (literally that in which the effect is absorbed). कार्यस्य अस्मिन् लीनत्वात् लिंगं कारणं— तस्येश्वरस्य कारणमपि नास्ति) ।

करणाधिपाधिपः—करण = an organ of the body करणाधिपाः = the Guardian deities of the organs of the body—God is spoken of as the Lord of these deities According to Hindu mythology every human organ is superintended over by one particular deity करणाधिपः may also mean the individual soul, which is the master of the organs of the body With this sense, the expression means, "Lord of the individual soul"

(a) करणादीनां चक्षुरादीनाम् अधिपा अग्न्यादयो देवाः तेषामधिपः। (b) इन्द्रियाणाम् अधिपः जीवः तस्यापि ईश्वरोऽधिपः स्वामी॥

जनिता—Vedic form for जनयिता (the causal sign य being dropped) (जनिता जनयिता जनतिमंत्र इति णिलुक्) ।

अधिपः—Superintendent or Lord (अध्यक्षः स्वामी वा)।

MANTRA VI 10

यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः । देव एकः स्वमावृणोत् स नो दधातु ब्रह्माव्ययम् ॥१०॥

10. May He grant us absorption into Brahm, Who, being one and Self-Luminous, has, by His own Will, concealed Himself by (qualities) born of Mâyâ, just as a spider (conceals itself) by threads.

NOTES.

Having praised God in the above verses, the sage in this verse prays to the Supreme Being for the most cherished object of his heart,—realization of Unity with God

इदानीं मंत्रदृगभिप्रेतमर्थं प्रार्थयते ।

तन्तुनाभः—A spider (literally, one who has threads on his navel) (लूताकीटः) ।

प्रधानजैः—Qualities born of Mâyâ (a) either words and ideas (b) or desires

(a) प्रधानं मायाशक्तिस्तज्जैर्नामरूपकर्मभिः (b) वासनादिभिः ।

स्वभावतः—Without any motive, by His own will, independently

प्रयोजनमन्तरेण लीलाकैवल्यन्यायेन, पराधीनः, स्वेच्छया, स्वतंत्रः ।

आवृणोत्—has concealed (himself स्वम्) (संछादितवान्) ।

दधातु—may grant (ददातु) ब्रह्माप्ययम्—अप्ययः means absorption (from √इ with अपि) i.e., unification. Absorption in Brahm. Another reading is "ब्रह्माव्ययं" i.e., the Eternal Brahm

ब्रह्मणि अप्ययं लयं एकीभावम् । ब्रह्म च तदव्ययं च ब्रह्माव्ययम् ।

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥११॥

11 There is one Self-Luminous Being, hidden in all creatures, pervading all, the inner soul of all, the Superintendent of actions, living in all creatures, direct seer, conscious without (organs, &c) and free from any quality.

NOTES.

This verse very elaborately lays down the Vedantic theory of the Soul, refuting or rejecting the counter—theories and objections.

एकः—One. The Vedantic theory of the soul is that it is one and thus excludes the theory of Nyâya and Sâṅkhya which believe in many souls. (**आत्मभेद निराकरोति एकेति**) ।

देवः—Self-Luminous or animate Some philosophers, as the materialists, believe in the soul as merely inanimate or essentially unconscious. The Vedânta rejects the theory and lays down that the soul is all animate and conscious (**"आत्माजड़स्वभाव" इति निराकरोति**) ।

सर्वभूतेषु गूढः—Hidden in all creatures This is a reply to those who ask why, then the self-Luminous soul is not seen—the reply is—that it is hidden from ordinary human observation by the veil of Mâyâ, though it is certainly present in all creatures **स्वयंप्रकाशश्चेत् कथं न भातीत्यत आह सर्वभूतेति** ।

सर्वव्यापी—Now the next objection arises. Granted that the soul is hidden in all creatures, but it may be so like thread in the pearls of a garland, and thus may be divided into limited portions like that thread (which is excluded by the pearls) The answer is, the Soul is "All-pervading." No doubt the thread becomes limited, because it does not pervade every portion of the pearl , the Soul, however, is unlimited because it thoroughly pervades all things.

मणिषु सूत्रवत्सर्वभूतादेरैकदेशवर्तित्वेन आत्मनस्तैगूढत्वाभ्युपगमे परिच्छन्नत्वादिदोषाः प्राप्नुयुरित्यतआह ॥

सर्वभूतान्तरात्मा—Now arises another objection Granted that the Soul "pervades all things," even then the Unity so emphatically laid down by Vedânta breaks down, for the Vedânta believes in and teaches only one

Existence, the Soul, while "pervades all things" shows that there are at least two existences—the Pervader and the things pervaded. The reply is "सर्वभूतान्तरात्मा He is the Soul, the essence, the inner Reality of all things. The "thingness" of those things is not a separate, independent entity, this "thingness" is the Soul itself. For the soul, pervading all things, exists also as the soul or real nature (स्वरूप) of those *things*

तर्हि व्याप्यव्यापकभेदवत्त्वात् आत्मनः सद्वितीयत्वं प्राप्नोतीत्यत आह—सर्वभूतेति। सर्वभूतानामन्तः स्थितः सन् आत्मत्वेन स्वरूपत्वेन वर्तमान इति सर्वभूतांतरात्मा इत्युच्यते ॥

कर्माध्यक्षः—The above expression "सर्वभूतान्तरात्मा" suggests another objection If the Supreme Soul is the soul or reality of particular creatures also, it must undergo the pain and pleasures of those creatures also. The reply is, no!, because the soul is "कर्माध्यक्षः" superintendent of actions and their fruits All Actions and their fruits (pleasure and pain) are the work of Mâyâ and the soul stands as only the superintendent of those fruits, &c.

ननु तथा चेत् सुखदुःखयोर्भोक्ता संसार्येवायमित्यत आह—कर्माध्यक्षः। कर्मणां शुभाशुभफलानां धर्माधर्मरूपाणामध्यक्षो नियन्ता।

सर्वभूताधिवासः—The above expression "कर्माध्यक्षः" suggests another great objection. Granted that the Soul is the mere Superintendent of pain and pleasure, he becomes an absentee soul quite aloof from the Universe, as is believed by the Mâyâ Philosophy. The reply is, no! because the soul is "सर्वभूताधिवासः" *living* **in** all creatures as their essence.

तथा चेत् नैयायिकाद्यभिमतः तटस्थएवाऽयम् इत्यत आह सर्वभूताधिवासः। सर्वाणि भूतानि आत्मत्वेन अधिकृत्य वसतीति सर्वभूताधिवासः सर्वात्मस्वरूप इत्यर्थः।

साक्षी—Another objection arises to the "Essence living in all" If he is not an absentee soul, and is on the other hand, **the** soul of all, then he must undergo pleasure and pain and say "I am happy" "I am the doer", &c The reply is, no The Soul is the direct **seer** of all those feelings which arise in the human mind It is an interested (though not *attached*) "Eye-witness."

ननु सर्वात्मा चेत् "अयमहं कर्ता भोक्ता" इत्यादि प्रत्ययैरनुभूयमानः कथं स्वयंप्रकाशः स्यात् इत्यत आह—"अहं सुखी दुःखी इत्यादि प्रत्ययानां साक्षात् द्रष्टा स्वयमन्यः सुखदुःखरहितः" ॥

चेता केवलः—Another objection :—If the Soul is "Eye-witness" it

must have eyes to see, the reply is, no, for it is conscious (चेता) without having any organs, &c

केवल = only, free from all dependence on other things.

(ननु साक्षी चेत् करणादिमानपि स्यादित्यत आह । चेता केवलः बोद्धा एव न तु शरीरादिमान्) ।

निर्गुणश्च—Now comes another objection from the Nyâya Philosophy If the Supreme Soul is the knower or a conscious Being, you believe in the possessor of the qualification called "consciousness"—a separate entity; (for the Nyâya Philosophy believes in consciousness as a separate entity from the knower) The reply is, no, because the Supreme Soul is without any quality Strictly speaking, the Supreme Soul is not "conscious," but **consciousness.** The quality and its possessor are one and the same thing, only different ways of looking at it

ननु बोद्धा चेत् ज्ञानगुणोऽयंस्यादित्यत आह—निर्गुणश्च । गुणगुण्यादिभेदशून्यो बोधैकस्वभाव इत्यर्थः ।

MANTRA VI. 12.

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

12. He is the one Controller of Actionless Beings, who shapes one germ (of Mâyâ) into many forms; those wise men who see Him present in the Reason,—theirs is eternal happiness—and not of others.

NOTES.

In this verse the fruit of the realization of Unity has been mentioned The advantage of realizing the Unity of the Supreme Soul as described in the 11th verse is eternal happiness. (ननु एकोऽयं देवो यैर्ज्ञातः तेषां को लाभ इतरेषां च का हानिरित्यत आह)

वशी—Controller (सर्वमस्य वशे वर्तते इति) ।

निष्क्रियाणाम्—Actionless things This may signify (*a*) inanimate things, as the ether, &c, (*b*) the individual souls, which are really actionless, because action is the nature, not of the individual soul, but of the body and its organs, (*c*) for the (enjoyment) same individual souls, actionless during the time before creation, he transforms Mâyâ into many forms.

(*a*) निर्व्यापाराणां जडानां व्योमादीनाम् (*b*) निष्क्रियाणां जीवानाम् । सर्वा हि क्रिया नात्मनि समवेता किन्तु देहेन्द्रियादिषु (*c*) प्रलयकाले निष्क्रियाणां प्राणिनां भोगादि सिद्ध्यर्थं एकं रूपं बहुधा करोति ॥

बीजं—the germ of Mâyâ (मायाबीजं) ।

आत्मस्थं—present in the reason (बुद्धौ स्थितम्) ।

अनुपश्यन्ति—realize (साक्षात् जानन्ति) ।

धीराः—wise men (विवेकबुद्धिमन्तः) ।

शाश्वतम्—eternal (नित्यम्) ।

इतरेषाम्—others, absorbed in non-spiritual or external things (अनात्मविदाम्, बाह्यासक्तबुद्धीनाम्) ।

MANTRA VI. 13

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ १३ ॥

13. He who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals, and the Intelligent of the Intelligents ; having known that cause, knowable by knowledge (Sâṅkhya) and self-control (Yoga) (a man) is released from all bonds.

NOTES.

In this verse, as Prof MacDonnell holds, there is an attempt to harmonize the Sâṅkhya, Yoga and the Vedânta Philosophy with one another, as there is mention of सांख्य and Yoga in the verse. The Vedantist commentators, however, do not hold this view, and they interpret सांख्य and योग as knowledge and self-control respectively

This verse has been variously read by different commentators Some read it as follows :—

"नित्यो.........कामान् । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् । तदेतदिति मन्यन्ते निर्देश्यं परमं सुखम् । कथं नु तद्विजानीयां किमु भाति न भाति वा तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।

With this reading the translation will be as follows :—

He, who, being One, creates the means of enjoyment (for) the many, is the Eternal of the Eternals and the Intelligent of the intelligents ; those

wise men who see Him present in the Reason,—theirs is eternal peace and not of others (Wise men) believe him (to be manifest) as "this," and as Indescribable (as well as) Supreme happiness (itself, how may I understand whether He can be known or not? Having known that cause, knowable by knowledge (Sâṅkhya) and self-control, (a Yoga) man is released from all bonds"

नित्यानां—Those things which are known to be Eternal, as the individual soul or the sky, &c (**लोके नित्यत्वेन प्रसिद्धानां जीवादीनां आकाशादीनां च**)।

चेतनानां—Similarly those which are known in the world as intelligent (**लोके चेतनत्वेनाभिमतानां**)।

नित्यः—The cause of their Eternity or these things appear to be Eternal because He is Eternal (**नित्यत्वे हेतुः—अथवा तेषां नित्यत्वप्रतीतिः तस्य नित्यत्वेन**)।

चेतनः—similarly to be explained as **नित्यः**।

विदधाति—creates or gives (**करोति ददाति वा**)।

कामान्—The things which satiate desire, the means of enjoyment. (**कामनिमित्तान् भोगान्**)।

तद् = that Brahm. (**तद् ब्रह्म**)।

एतद्—"this" *i e*, clearly knowing him (**साक्षात्**)।

मन्यन्ते—believe. Subject "wise men" (understood) (**विद्वांसः**)।

अनिर्देश्यं—indescribable in, language. (**वाग्व्यापारायोग्यम्**)।

कथं विजानीयाम्—How may I know? This is an expression of doubt on the part of the disciple That is, on the one hand, great seers call Him as "this" showing to be immediately knowable (and as it were tangible), and on the other hand, they call Him indescribable; therefore a doubt arises in the mind of the disciple whether He is knowable or not (**भाति न भाति वा**)।

ब्रह्म ज्ञानेन चेद् ब्रह्म प्रतीयते तर्हि न (वाङ्मनसातीतम्) अनिर्देश्यम्, यदि न प्रतीयते तर्हि "एतद्" इत्यादि श्रुतीनामप्रामाण्यम्, अतो संशयान्तो मंत्रो दुष्प्रापतां व्यनक्ति॥

सांख्ययोगाधिगम्यं—This is the answer to the disciple's (doubtful) question. That Supreme Being can be known (**अधिगम्य**) by **सांख्य** = the knowledge which correctly reveals or manifests the soul **योग** = meditation, self-control, performance of selfless duty.

संशयं निराकरोति सम्यक् ख्यायते प्रकाश्यते आत्मा येन इति सांख्यं विज्ञानं, योगः श्रवणमननादिसाधनम्, चित्तवृत्तिनिरोधः, निष्कामकर्मानुष्ठानम् वा।

MANTRA VI. 14.

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १४ ॥

14. Neither the sun shines there, nor the moon and the stars, nor these lightnings, (then) how this fire? Everything shines after His shining; (in short) this whole world shines by His light.

NOTES.

This verse has two-fold signification In the first place, it points out that God is Self-Luminous and quite independent of any external light Moreover, nothing external can reveal Him Being Self-Luminous, He can reveal to man only by Himself Secondly, in continuation of the last verse where God is spoken of as the Eternal of the Eternals; in this verse He is described as the Light of all Lights, thus (He is Self-Luminous and Illuminator) of all.

स्वप्रकाशे तत्र प्रमाणं नावतरति, परमेश्वरस्य आदित्यादिप्रकाशैरप्रकाश्यत्वं चाह तस्य आदित्यादिप्रकाशानां चावश्यकत्वमाह ॥

तत्र = ब्रह्मणि—In Brahm

भाति—Shines—literally in Brahm the sun can not shine; *i e*, the sun can not give light to Brahm. **(सूर्यो ब्रह्म न प्रकाशयतीत्यर्थः)** ।

कुतोऽयमग्निः—How, then, can this fire shine there?—the fire being the weakest light of all those lights mentioned, can give light to us mortals alone **(अयमग्निरस्मद् गोचरः)** ।

तं भान्तम्—While He is shining (Present Participle) **(तंदीप्यमानम्)** ।

अनुभाति—Shines after Just as iron, &c., can burn while fire is burning, and not independently

अनुभाति, अनुदीप्यते । यथा लोहादि वह्निं दहन्तमनुदहति नस्वतः ।

भासा—By light **(दीप्त्या)**.

सर्वमिदं—This whole world **(जगत्)**.

विभाति—Shines **(प्रकाशते)**.

एको हꣳसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः।
तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥१५॥

15 (He alone) is the one Destroyer (of bonds) in the midst of this world, he alone is the fire (which) has entered water; having known Him alone (man) overcomes Death, there exists no other path to the attainment of salvation.

NOTES.

In the 13th verse it has been pointed out that man is released from all bonds by knowing God This verse explains why this release is effected by knowing God alone

ज्ञात्वा देवं मुच्यते इत्युक्तम्। कस्मात् पुनस्तमेव विदित्वा मुच्यते नाऽन्येन इत्यत्राह ॥

एकः –One And not any body else (नान्यः कश्चित्)।

हंसः—From the √ हन् to destroy Destroyer of the bonds of ignorance, &c. Destroyer of Mâyâ. There is also an allusion to the swan who lives in the lake; this particular swan is the only one who lives in the whole world which may be compared to a lake. (हन्ति अविद्यादिबन्धकारणमिति हंसो भुवनस्य सरः स्थानीयस्य मध्ये)।

अग्निः (*a*) Fire—in the order of creation according to Hindu Cosmology, from Fire water is produced, moreover the Vedânta Philosophy believes in the identity of cause and effect; *i.e.*, when fire the cause is changed into water the effect, it is really fire which has assumed a different shape, and so it *does* exist in the form of water. So with this sense of अग्निः, सलिले means "in water."

अग्निः। अपां जनकस्तेजोरूपः। सलिले नीरे स्वकार्ये। संनिविष्टः कारणरूपेण सम्यङ्निवेशनं कृतवान् ॥

(*b*) अग्नि stands also for the name of God who destroys or burns away ignorance, &c (अग्निरीश्वरः अग्निरिवाविद्या तत्कार्यस्य दाहकत्वात्)।

(*c*) God is compared to अग्नि coming out of the fire-producing wooden-sticks as explained in I 13. काष्ठानुगतो मथनेनाभिव्यक्तोऽग्निरिवाग्निः परमेश्वरः)।

सलिले—(*a*) in water (as explained above), (*b*) in the human body

which is said to have been formed of water (or semen), (c) the purified heart like pure water.

(a) With the senses, (b) and (c) अग्निः means God.

(a) नीरे (b) देहात्मना परिणते। "पंचम्यामाहुतौ आपः पुरुषवचसो भवन्ति"। (c) सलिले इव स्वच्छे अन्तःकरणे।

MANTRA VI. 16.

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकारो गुणी सर्वविद् यः। प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥१६॥

16. He is the Creator of the Universe, Omniscient, (the Supreme) Soul and Cause (of all), conscious (in nature), the Creator of Time, possessing faultless qualities and all sciences, the Lord of Mâyâ and the individual soul, the Controller of qualities and the cause of salvation from the world (as well as) the Cause of bondage in the form of stay in the world.

NOTES.

For the clearness of understanding, this verse is a repetition of the same thought and suggests (by implication) how to attain salvation. (बुद्धिलाघवार्थं तमेवार्थविशेषं विशेषतो दर्शयति कथं नु नाम इममर्थं प्रतिपद्येरन्निति)।

आत्मयोनिः—(a) The soul as well as the cause (of all).

(b) The cause of all living beings having individual souls (आत्मनां)।

(c) Being himself आत्म the cause—causeless.

(a) आत्मा चासौ योनिश्च सर्वस्य आत्मा सर्वस्य च योनिः कारणम् (b) आत्मनां सुरनर तिर्यक्शरीराणां आत्मनां योनिः (c) आत्मा एव स्वयमेव सर्वस्य योनिर्न स कार्यान्तरमपेक्षते ॥

ज्ञः—Conscious in nature or being (चित्स्वरूपः)।

कालकारः—The Creator of Time, another reading is कालकालः the "Destroyer or Controller of Time or Death" विनाशकस्य (कालस्यापि विनाशकः) नियन्ता वा

सर्वविद्यः—Knower or Possessor of all sciences (सर्वा विद्या अस्य)।

प्रधानक्षेत्रज्ञपतिः—Lord of Mâyâ (प्रधानं) and the individual soul (क्षेत्रज्ञः) (प्रधानक्षेत्रज्ञयोः मायाजीवयोः पतिः)।

गुणेश:—The controller of the qualities sattva, rajas and tamas (**सत्त्वरजस्तमसां नियामकः**)।

संसारमोक्षस्थितिबन्धहेतुः—(*a*) **संसारमोक्षः** = emancipation or salvation from the world, the Supreme Being (when known) is the cause of emancipation from the world (**संसारमोक्षहेतुः**) **स्थिति** is the stay or remaining in the world (**संसारस्थिति**); this stay in the world is a form of bondage, therefore the bondage is called **संसारस्थितिबन्ध** Now, when Brahm is not known by man, he undergoes bondage, in this sense Brahm (being not known) becomes the cause of a man's bondage in the form of stay in the world (**संसारस्थितिबन्धहेतुः**)।

Or, (*b*) Who is the cause of emancipation from, existence of, and bondage in the world (**संसारमोक्षस्थितिबन्धानां हेतुः कारणम्**)।

MANTRA VI. 17

स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता।
य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यते ईशनाय ॥१७॥

17. He, full of that (light), is immortal, abiding in his divine glory, conscious in nature, pervading everywhere, the Protector of this world, and who always governs this world. There is no other cause (capable of) governing (the Universe)

NOTES.

This verse speaks of God as Independent of external means and abiding in His own glory. (**परमेश्वरस्य कर्मादिसाधननैरपेक्ष्य स्वमहिमप्रतिष्ठां चाह**)।

तन्मयः—(*a*) Full of that light, mentioned in the 14th verse. (*b*) The Soul of the Universe. The word **तत्** standing for the universe, and **मय** = possessing. (*c*) That very thing; the same, *i.e.*, **संसारमोक्षस्थितिबन्धहेतुः** mentioned in the 16th verse. **मय** = very same

(*a*) **ज्योतिर्मयः "तस्य भासा" इत्यपेक्षयोक्तम्** (*b*) **विश्वात्मा** (*c*) **स बन्धमोक्षहेतुमयो हेतुरूपः। स्वार्थे मयट्।**

ईशसंस्थः—Abiding in His divinity or His own glory. **ईश** = divinity or divine glory. **संस्थ** = living, abiding **ईश्वरत्वेन सम्यगवस्थितः। अथवा स्वेमहिम्नि सम्यक् स्थितिर्यस्य**)।

ईशनाय हेतुः—**ईशनाय** = for governing the universe **हेतुः** = the cause which is capable of (**ईशनाय जगदीशनाय हेतुः समर्थः**)।

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तथ्ंह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥१८॥

18. Verily, as a seeker after salvation, I resort to the refuge (of) only that Luminous Being, who is the illuminator of spiritual understanding, who creates Brahmâ in the beginning (of creation) and who vouchsafes the Vedas unto Him.

NOTES.

The prayer given in this verse indicates that the grace of God is a means of true knowledge, as already pointed out in the 3rd Chapter

ईश्वरस्य ज्ञाने कारणत्वेन तत्प्रसादे तृतीयेऽध्याये उक्तेऽपि उपायः प्रसंगात् पुनः संक्षेपेण अत्राभिधीयते ।

विदधाति—Creates, referring either to every creation, or used as a Historic present meaning "created" (उत्पादयति ससर्ज वा) ।

प्रहिणोति—(lit sends) gives, vouchsafes, gave (ददाति प्रददौ वा) ।

ह—used emphatically in the sense of only or alone (तं ह = तमेव = ह शब्दोऽवधारणे) ।

आत्मबुद्धिप्रकाशम् (*a*) आत्मबुद्धिः is spiritual understanding (or insight) प्रकाशः = that which gives light. The illuminator of spiritual understanding

(*b*) Whose Light is the Light of Knowledge, which is the spirit. Another reading is आत्मबुद्धिप्रसादम् = प्रसादम् = that which purifies.

(*a*) आत्मनि या बुद्धिस्तां प्रकाशयति, "प्रसादम्" इति पाठे तस्याः प्रसादकरम्
(*b*) आत्मा एव बुद्धिः सैव प्रकाशोऽस्य ।

प्रपद्ये—resort to, go to (प्राप्तोऽस्मि)

निष्कलं निष्क्रियथ्ं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परथ्ं सेतुं दग्धेन्धनमिवानलम् ॥१९॥

19. (I resort to Him who is) without parts, free from action, Unchangeable, Faultless, Untainted, the Supreme bridge (for the attainment of) salvation, (manifested) like fire which has consumed the fuel.

While the Phenomenal Brahm as revealed through creation has been mostly described in the above verses, this verse describes Brahm in itself —the True Unqualified Brahm

एवं तावत् सृष्ट्यादीनां यल्लक्ष्यं स्वरूपं दर्शितम् । अथेदानीं तत्त्वरूपेण दर्शयति ।

शान्तम्—undisturbed, that which cannot be modified, Unchangeable (निर्विकारम् अपरिणामिनम्) ।

निरवद्यं—From whom all faults (अवद्यं) are gone, faultless, without defect (निर्गतम् अवद्यं दोषो यस्मात्) ।

निरंजनम्—(*a*) Untainted, unaffected, unmixed अंजनम् means a mixture or darkness (*b*) Causeless

(*a*) निर्लेपम् (*b*) निर्गतम् अंजनम् कारणं यस्मात् ॥

अमृतस्य—(for the attainment of) salvation = अमृतस्य मोक्षस्य प्राप्तये ॥

सेतुं—(*a*) A means of crossing the ocean of the world, a bridge for reaching salvation by crossing this ocean like world

Or (*b*) in अमृतस्य सेतुं = सेतु also may mean an embankment (which supports a country from floods) So the Supreme Being is called an embankment which supports salvation, *i e*, on whom this immortality depends (*a*) सेतुः संसारमहोदधेरुत्तारणोपायत्वात् तम् (*b*) मोक्षस्य सेतुं विधारणरूप मर्यादाकारणम् ।

दग्धेन्धानमिवानलम्—Just as fire, first hidden in the fuel, becomes manifested by consuming that fuel, in the same way the Supreme Being becomes manifested and its Unity is realized when dualism, with its radical cause, ignorance, has been consumed and destroyed. Compare I. 13

जीवपरैक्यं तत्त्वं स्वतिरस्कारकाविद्यातन्मूलं द्वैतप्रपंचं स्वतावन्मात्रतया दग्ध्वाऽनन्तसुखचिन्मात्रतयाऽवस्थितम् इति दग्ध इत्यादि ॥

"I resort to" is understood here from the last verse ("शरणं प्रपद्ये" इति पूर्वेणान्वयः) ।

MANTRA VI. 20.

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ २० ॥

20. When human beings, not knowing the Luminous Being, will put on the sky (ether) like skin, then there will be the end of (their) misery.

NOTES.

This verse, as interpreted by Śaṅkarâchârya in the Gîtâ, suggests and teaches the absolute impossibility of termination of human misery so long as man does not know God Just as it is impossible for a human being to put on the sky like the skin which covers him, so it is impossible for his misery to terminate if he does not know God

चर्मवदाकाशवेष्टनासंभववदविदुषो मोक्षासंभवश्रुतेरिति शांकरगीताभाष्ये उक्तत्वात्

अयमर्थः आचार्यसंमतः । यथा अमूर्तस्याकाशस्य चर्मवत्परिधानासंभवस्तथा देवाज्ञाने मोक्षासंभवः॥

वेष्टयिष्यन्ति—will put on or cover

चर्मवत्—like the skin

अविज्ञाय—Having not known.

MANTRA VI 21.

तपःप्रभावाद्देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसंघजुष्टम् ॥ २१ ॥

21 By the power of penance (and self-control) and by the grace of God, Śvetâśvatara (first) knowing Brahm, thoroughly expounded to the most respectable Sannyâsis (called Paramahaṁsa) the Holy, Supreme Being well-served by groups of sages

NOTES.

This verse contains the only historical and personal reference in the book, and that also, as the commentators say, in order to point out briefly the methods of realizing the Supreme Being

(श्वेताश्वतरस्य मुनेर्ज्ञानसाधनानि परानुपदेष्टुम् आख्यायिकारूपेणाह) ।

तपः प्रभावात्—The word **तपः** implies three things here (*a*) Penance; the performance of hard austerities like the fast called **चान्द्रायण** (*b*) The regular performance of daily duties (*c*) Self-control (called the chief of Penances).

(*a*) **कृच्छ्चान्द्रयणादिलक्षणस्य** (*b*) **नित्यकर्मानुष्ठानम्** (*c*) **मनस ऐकाग्र्यं (परमं तपः)।**

ब्रह्म विद्वान्—Knowing, *i.e.*, having known Brahm (**ब्रह्म विदन् सन्**)।

अथ—After (having known); then. (**अथ—पश्चात्**) ।

अत्याश्रमिभ्यः—The Upasarga **अति** is used here in the sense of extreme respectability, **आश्रमिन् परमं**—means here a Sannyâsin, these are divided

into four types, the highest and the most respectable type being called Paramhansa. So it means, "to the most respectable Sannyâsis called Paramhansa."

अतिः पूजायाम् पूज्यतमाश्रमिभ्यः परमहंससंन्यासिभ्यः । चतुर्विधा भिक्षवश्च बहूदक कुटीचकौ । हंसः परमहंसश्च यो यः पश्चात्स उत्तमः ।

परमं—The Supreme Being, referring to Brahm परम प्रकृतं ब्रह्म तदेव परमम्)।

प्रोवाच—expounded, propounded, described (प्रोक्तवान्) ।

सम्यक्—is connected both with प्रोवाच and जुष्टम् (a) "thoroughly or well described" and "well served"

(सम्यगिति काकाक्षिन्यायेन उभयत्रानुषंगः । सम्यक् प्रोवाच सम्यग्जुष्टम्) ।

ऋषिसंघजुष्टम् = संघः—group or collection

जुष्टम्=served (an adjective of Brahm understood)

"Served by groups of sages" (ऋषीणां संघैः समूहैर्जुष्टम् सेवितम्) ।

MANTRA VI 22.

वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् । नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥ २२ ॥

22. This knowledge, extremely confidential in the Vedânta, and taught in the previous creation, should not be imparted to one whose (heart) has not been purified, nor to one who is not a (pure-hearted) son, nor to one who is not a (pure-hearted) disciple.

NOTES.

This verse points out the extremely profound nature of the Science of Brahm and adds that only the pure have a right to be taught this knowledge. (ब्रह्मविद्यायाः गुरुत्वं अनधिकारिणेऽ प्रदेयत्वमित्याह) ।

वेदान्ते—वेदान्ताः are the concluding portions of the Vedas, the word Vedânta is used here in the singular to denote the class of those portions in general. In this Vedânta many other subjects (as worship, meditation, &c.) in addition to the Supreme knowledge of Brahm have been taught

(वेदानाम् अवसानानि वेदान्ताः तज्जातौ वेदान्ते । जातौ एकवचनम्) ।

परम गुह्यम्—गुह्य = that which ought to be kept secret, confidential. This Supreme knowledge of Brahm is extremely confidential portion

even of the Vedânta, which, as pointed out above, contains other subjects also.

(उपासनादिव्यावृत्त्यर्थमाह—गुह्यम्—गोप्यम्) ।

प्रचोदितम्—taught, propagated उपदिष्टम् (पुराकल्पे) (a) In the previous creation Showing that the subject is very sublime and worthy of reverence, as coming down from times without beginning

(पूर्वसृष्टौ—अनादिपरम्परायातमित्यर्थः) ।

(b) In the portion of the Veda called अर्थवाद—"praise" in which the Vedânta has been eulogized as worthy of acceptance

(अर्थवादे उपादेयत्वेन उपदिष्टं स्तुतम्) ।

अप्रशान्ताय—whose passions have not been subdued (or pacified); whose heart has not been purified (सकलरागादिमलरहितं चित्तं न यस्य तस्मै) ।

अपुत्राय—to one who is not a (pure or worthy) son (अप्रशान्तपुत्राय) ।

अशिष्याय—to one who is not a (pure or worthy) disciple (अप्रशान्तशिष्याय) ।

पुनः indicates that (otherwise) the non-observance of this restriction will lead to Evil (अन्यथा प्रत्यवायापत्तिरिति पुनः शब्दार्थः) ।

MANTRA VI. 23.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मन प्रकाशन्ते महात्मन इति ॥ २३ ॥

इति श्वेताश्वतरोपनिषत्सु षष्ठोऽध्यायः ॥ ६ ॥

23. These subjects, as described (above) are revealed to that great soul who has devotion to God, and as much devotion to (his) preceptor as God.

NOTES.

The above verse has described purity of heart as an indispensable condition of gaining Supreme knowledge, this verse requires another condition —merely Purity is insufficient, devotion to God and equal devotion to the preceptor is equally necessary

अत्रापि देवतागुरुभक्तिमतामेव गुरुणा प्रकाशिता विद्याऽनुभवाय भवतीति प्रदर्शयति) ।

तस्य—Genitive in the sense of accusative—to him, the deserving seeker and the devotee of his preceptor (तस्य योग्याधिकारिणः गुरुभक्तस्य) ।

महात्मनः—(connected with तस्य) (Of great Soul or mind महानुभावस्य) ।

प्रकाशन्ते—are revealed or manifested प्रतीयन्ते) (स्वानुभवाय भवन्ति) ।

The repetition indicates the conclusion as well as the grandeur of and extreme reverence shown to the subject. (द्विरुक्तिरध्यायपरिसमाप्त्यर्थमादरार्थं च)।

Here ends the Sixth Chapter as well as the Śvetāśvatara Upaniṣad.

PEACE CHANT.

ॐ सहनाववतु सहनौ भुनक्तु सह वीर्यं करवावहै ॥
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

॥ इति कृष्णयजुर्वेदीयश्वेताश्वतरोपनिषत्संपूर्णा ॥

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